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The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

"LEAD ME ARIGHT."

I. H. RALSTON.

I do not ask, O Lord! that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load:
I do not ask that flowers shall always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead,
Lead me aright—
Though strength should falter and though heart should bleed—
Through peace to light.
I do not ask, O Lord! that Thou wouldst shed
Full radiance here;
Give but a ray of peace that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.
Joy is like restless day; but peace divine,
Like quiet night;
Lead me, O Lord, till perfect day shall shine
Through peace to light.

Theology and Criticism.

For The Messenger.

SATISFACTION TO LAW.

The law of God commands and forbids; commands obedience; forbids transgression. When we render obedience, the law works peace, and strength, and joy. When the law is violated, either by doing what it forbids or failing to do what it commands, it condemns; and thus reveals Divine displeasure, produces moral weakness, and inflicts death. "The sting of death is sin; and the strength of sin is the law."

There is but one way by which the demands of God's holy law can be satisfied. That is by willing and doing whatever the law requires. The man who keeps the law is the only one that meets its demands. In other words, it is a positively righteous and holy life, in thought, word and deed, that perfectly fulfils the Divine will. When all those things are not done which God forbids, and all those things are actually done which He commands, then full satisfaction is made to His law.

Those who transgress suffer the penalty—the condemnation of God and remorse of conscience, which issue in death. The transgressor suffers the penalty; and the suffering of the penalty vindicates right and justice. Thereby, however, the juridical demand is not fully met. No kind nor degree of judicial suffering by a transgressor does honor in the true sense to the law, or fulfils its demands. On the contrary, the penalty of death expresses the violation of law; and the continuous suffering of the penalty shows, not that the law is fulfilled and satisfied, but that the law is broken and dishonored. Condemnation, anguish and misery, however great, endured through the ages of the ages by the transgressor, fails as really to satisfy the moral law as the first pang of remorse. For the great commandment of the law is, thou shalt love the Lord thy God with all thy heart; and so long as the transgressor falls short in this respect, he adds sin to sin and multiplies condemnation.

Our Lord is the only man who has satisfied the moral law perfectly. Its demands He has fulfilled under a two-fold aspect. The law has by Him been obeyed. His obedience was absolute. In childhood, and youth, and manhood; at His baptism, during His ministry, under temptation and persecution; in Gethsemane, before Pilate, when scourged by the Roman soldiers or nailed to the cross; everywhere and always He did those things which pleased His Father. He loved God with all His heart, with all His mind, and soul, and strength, and loved His neighbor as Himself. Jesus was faithful to His commission and trust as the Mediator between man and God, and the Redeemer of a fallen world. This spotless active obedience met the demands of the law and honored it.

The perfect obedience of Jesus Christ to the law of God by living a life of righteousness and holiness, was, in the truest sense, the satisfaction made by Him to the law. He matured and illustrated the image of God in which the first man was created; and thus developed and perfected ideal manhood. Hence He was able to offer Himself without spot to God for the sins of the world. His active obedience conditions the expiatory virtue of His passive obedience. Inasmuch as Jesus lived in the perfect communion of love, He gave Himself an offering of love to God for the transgressor. That spotless life of holy love He sacrificed on the altar of God by the shedding of His blood. The propitiation made by this sacrifice of Himself on the cross appeased the displeasure of God against sin, for the reason that the life laid down by Him was a life of positive and absolute obedience to the whole will of God. Jesus was what no one ever was; He lived as no man has ever lived; therefore He could vanquish death by dying under sin. Made a curse for us, He not only destroyed it, but changed the curse of condemnation into the blessing of redemption.

It has been said, that our Lord's sufferings alone can avail for our benefit, but not His positive obedience; for His positive obedience was due from Himself to the law of God, and therefore can avail for Himself alone. But the suffering of death was not due from Him personally; hence the virtue of His suffering which He endured on our account is the ground of forgiveness.

Rather would we say, that both active and passive obedience, a life of spotless holiness and the suffering of death on the cross, were alike obligatory on Him, who, made of woman and made under the law, came into the world that the world through Him might be saved. Positive obedience was indeed due from Him as a man to God's law; but just for that reason His positive obedience avails for our salvation. Christ was man for us men. Not only is His active obedience a benefit to believers; but Christ is Himself their possession. We may not separate the death of Christ from His life; His sufferings from His holiness. Redemption is not to be divorced from the positive communion of love with God. The whole Christ in all His infinite fulness is the free gift of God to the penitent sinner. Hence all His words and all His works we are authorized by the Gospel to appropriate to ourselves. Engrafted into Christ by faith, we receive all His benefits. G.

Communications.

For the Messenger.

THE CHURCH AND PROHIBITION.

The issue on Prohibition is fraught with vast weal or woe to our people and government. On such a vital issue we do not like to see our Reformed Zion silent. At a time when the enemies of God are grappling with Christianity for the control of the State, and that contest centres around the liquor traffic, the Church, through her Synods and Classes, should be outspoken on the issue. We do not urge, that the Church ought to intermeddle, as a rule, in politics. But she has a right, nay, it is her bounden duty, to speak forth the voice of God on the principles which must guide the State in legislation. It is part of her mission to point out to the State, what her Master, as King and potentate supreme, demands of civil rulers. She is to teach the moral law to the State as well as to individuals, and insist on being heard.

The late Evangelical Alliance at Basle, felt so, and acted accordingly. Commissioners were appointed to visit the Austrian government and lay before it a subject of complaint. Likewise a protest was uttered in the name of Christendom against England forcing the opium trade on China at the cannon's mouth. When we think of the first nation of Christendom, forcing, by enginery of war, on that myriad-peopled realm of heathenism, a drug which tends to turn them bodily into a vast physical carrion, and spiritually tends to lead those four hundred million souls as one vast captivity to hell and the prince of darkness—when we look at the towering magnitude and diabolical audacity of that enterprise, it is not surprising the Church raises her voice to protest. The surprise is rather, that the native instinct of the Church did not lead her to wail in horror at the first inception of the project, and on seeing it executed, utter a cry of anguish and imprecation to heaven, that would have dismayed and paralyzed the dastardly perpetrator's arm.

Is it not also a subject of sufficient magnitude to claim the attention of the Church, when it sees the State giving license and sanction to a traffic which yearly immolates 60,000 souls on the altar of its horrid rite? Ought she not, in the name of God abjure, the State to shut the gates on that liquid flood that carries death to so many thousand souls, beside spreading such enormous woe and wretchedness on society? If she has no railing accusation to make, could she not at least point out the monstrosity of the slaughter and say, "The Lord rebuke thee, Satan?"

Another reason [illegible] urgent for the Church to sound the trumpet and rally her host around the banner of Jehovah, whether that banner have on it for a special campaign, Prohibition, Sunday Laws, Bible in School, or some other possession of Christian civilization. There is no longer any question, but a determined onslaught is to be waged against the Christian form of our government and laws. The pressure against their restraint comes from many sides. Witness the Liberal League of Pittsburg, getting Ingersoll, that most blasphemous villain, to lecture in the Opera House on Sunday evening, and paying his fine out of the proceeds of admission fee.

There is no question either, but the bands of conscience are relaxing, and religion is not keeping up with the march of progress in our land. "The Presbyterian," a few weeks ago, had a sad editorial on the state of religion in the Synod of Lancaster. We find our own reports on the State of Religion receiving a darker and darker tinge from year to year. It is high time for the Church to consider the critical tenure of her sway over this government, or she may wake up some morning to find it in the hands of infidels. God has given this fair land to be an inheritance for His people and the seat of His Kingdom. But the enemy are upon us and unless we wish to run the sad experience of the nations of the Old World, the Church at large must lay aside her petty strifes, compact her phalanx and enter the fray. If the enemy win on Prohibition, they will soon carry the assault to more central lines of defence, until the contest is carried to the citadel of our religion. Prohibition then is a point at which the host of Christianity should make a stand. D.

For The Messenger.

AS IT WAS AND IS.

Years ago efforts were made to get the German churches in this country properly interested in the various measures of a progressive church activity. There were far-seeing, men who knew what was needed, and they labored and toiled with great patience and self denial for the establishment of institutions of learning; for the development of the spirit of missions and general benevolence; for the endowment of publication houses, and the circulation of church papers and literature; and for every other measure necessary to bring out the intellectual and financial resources of our German people. Had these efforts been seconded to a reasonable extent, and the rising generations been properly taken care of, especially in the large business centres of the country, these churches would now be so well established, and so powerful, and influential, that they would not only be able to hold their own, but could also draw into their current of religious life much of the floating material of other nationalities. All this would have been a business-like way of preserving the venerable creeds and customs of our pious ancestry, and a sure means to give a long lease of life to German theological thought and energy in this broad land of their adoption.

But the faith and the customs of the fathers have not been provided for in this practical way. The rising practical manhood of the people was not met and provided for as circumstances demanded. The young were largely driven into Anglo-American connections, where they became the leading spirits in generous beneficent enterprise, but where, as a matter of course, they were not trained to maintain the sacred evangelical peculiarities of the churches from which they sprang. By this silent but effectual exodus, our Germanic exchequer was always kept amazingly low and weak, while that of our English neighbors was more and more enlarged in capacity and force. Hence it is, that now thousands and tens of thousands of those who have been reared up under the training of the Churches of the Reformation, are in connection with Churches of a different life and order, and others are constantly going in the same direction. This may all be a necessary flow of American ecclesiastical life and organization, and a providential movement in the history of the kingdom of Christ in the world. This does, however, not relieve our German Protestantism from the serious charge of being practically deficient in meeting the mighty issues of modern Christian life, and that hence we are paying the penalty of those, who have neglected their golden opportunities.

But we have done much for theological science, and for Christological orthodoxy, for which leadership others are now compelled to give us due credit. Very good; but this will neither secure our organized confessional existence and prosperity, nor will it preserve the usages and the ecclesiastical order common to us as a people. If these things are to continue in this country, our treasuries will have to be filled, and our various benevolent enterprises will have to be carried forward with tenfold vigor and generosity. Hence there must be a hearty coöperation and combined effort, or the future will bring still greater disaster than the past. In the face of such an issue to keep on quarreling about minor matters and mere differences of theological opinion, while all stand squarely on the same confessional platforms and are contending for the same denominational ends, is to make a sad display of the light and grace of the blessed Gospel. Our Reformed Church especially, has been all along of an irenical genius, dogmatically and otherwise, and it would be a piece of superlative practical economy indeed now to molest her with any attempt to stop her in this generous course! Other Churches are unbending; they adapt themselves to the legitimate requirements of the Christian life of the day; and while they grow in freedom, they combine largely for work and enterprise. Can our churches fail to do the same, and yet hope to live and to grow?

It would be far more pleasant to fill the columns of our Church papers with matter of a different tone, but circumstances compel an honest statement of facts, however painful this may prove itself. The work before us is hard enough in all conscience, without being perpetually weakened and defeated by the mistaken zeal of partisan controversy. Let us have peace, in order that we may work together with a rational hope of preserving the rich legacy entrusted to our keeping. That is what we must do about it.

I. E. G.

A SCENE IN CHURCH ON SUNDAY.

A rich merchant, a poor widow, a young man battling with temptation, and a poor cigar-maker who had lately lost his wife, were among the number who entered the massive portals of the elegant church at E———, last Sunday night. The rich merchant sought his highly upholstered pew, the poor widow an obscure corner, and the cigar-maker and the young men endeavored to make themselves comfortable near the door.

The service commenced; the choir sang a hymn alone, the minister kneeled on a soft ottoman and prayed for all the world. Then the collection was taken up, a long list of ungodly amusements was announced for the coming week, another hymn was sung to a tune which no one knew but the choir, and then the minister, with all eyes riveted upon him, announced his text. Until then a helpless and disinterested look upon the faces of our friends; the service as yet had no attractions for them. The merchant was evidently in the realms of stocks and bonds, and worrying about the coming dividend. The poor widow was in doubt about the coming rent. The cigar-maker had been in church twice since his wedding—once at his wife's funeral and on the present occasion; he evidently did not feel at home. The tempted young man was still agonizing over his temptations, and discussing it *pro* and *con*.

But now, as the minister stands up to deliver the oracles of God, their disinterestedness is turned to expectancy. They evidently felt "hungry." It matters little where the text was located, the subject was "Evolution." The congregation settled itself down to hear a fine discourse, and to luxuriate in the realms of their minister's fancy. Vast and deep was the learning he had acquired, long and wide were the paths of knowledge he had trodden. He summoned all his logic and rhetoric to demolish his opponents, and the ghosts of ungodly science were only summoned forth to be put to a glorious flight. Tyndall, Huxley and Darwin were crushed beneath the weight of his arguments, and consigned to everlasting infamy by the invective of his sarcasm. He had arrived as far as the Carboniferous period, and was holding before his hearers' eyes the first vestiges of an aborescent vegetation, when a wave of uneasiness passed simultaneously over our four friends. Their destitute hearts rebelled against the feast of mind. The merchant had left one part of his heart to be filled with Christ. The elements of his better nature had pleaded with him to wait at least until Sunday night before he had given that sacred reservation to the world. But now as he sat listening to "Evolution," stock, bonds, merchandise and worldly ambition were soon scrambling for the sacred locality, and Christ stood without, grieved. The poor widow immersed in deep affliction was looking for the hand of Christ to draw her out. Instead of her having her wounds healed up with the balm of God's mercies and promises, there came floating toward her in soft cadences and mellifluous sweetness, words that she understood not, and which sounded like "Crustacean," "Articulates," "Batracians." She went down to her lonely house with her face dimmed, and with a heart whose longings had remained unsatisfied.

The poor cigar-maker, who had always thought more of tobacco than of Christ, had lately been brought into the presence of God by the death of his wife. He had just caught a faint glimpse of the fact that the best part of life was beyond the grave. Hastening to the church he listened eagerly for some words of cheer, and looked in vain for a beam of hope. A gap had been taken out of his nature, and he was unconsciously looking for Christ to fill it. But a despondent look settled over his face as the void remained unfilled, and he never knew how near he had been to the kingdom. What was he to know about the "tridactyl footprints of ornithoid reptiles!" The tempted young man had come to church as a place of refuge. Fierce and bitter was the conflict which was raging within him. He listened eagerly for some words of comfort, but none came. Instead of Christ's pleadings he heard something about the Tertiary epoch. Instead of having some sweet peace distilled into his soul, he listened to a Ciceronian period on pre-historic man. He gave up in depair, and just as the minister was ending in a brilliant peroration the temptation overpowered him. And as the vast congregation was slowly wending its way out of church, enlivened by the peals of the organ, there were four who were going into the coming week with dissatisfied hearts. There were four who had hungered for Christ, and had been filled with the husks of science.—*New York Advocate.*

Family Reading.

SUMMER ON THE WANE.

Brief grow the waning days; the poplars shed
Their serried showers of crimson o'er the path,
And gathering swallows, on the river-brink,
Twit their departing notes. The dusky bats
Begin to congregate beneath the eaves,
Dreaming of winter-sleep; the lazy pike
Bask on the river-surface, revelling
In the last warmth of summer.

On the elms,
The speckled starlings gathering loud hold
A noisy council; and the blue-barred jays,
White-banded mag-pies and spruce jackdaws join
To swell the clamorous chorus.

On the bank,
The warm south bank—purple shine forth the bells
Of autumn violets, last lingerers,
When gone, the flowers of summer! So, oft shines
A virtuous life, unrecognized, unknown,
By a censorious world.

Close in, the days,
With gray, yet golden, twilight; winter comes,
Comes on apace, and his white-shrouding snows
Again shall shortly veil the slumbering earth.

—*Chambers' Journal.*

THE CHILDREN'S HOME.

BY HOWE BENNING.

If it had not been for a feather, you might never have heard of Beulah Sharpe in your lives.

It was just dusk, and two girls were going home from their work in the mill.

"I tell you ten dollars a week isn't bad, now is it?" the oldest, a coarse-looking girl was saying.

"I never made that in a week before," replied her companion. "I hardly know how to spend it."

"Pooh, you goose, I never have any trouble. I'm bound there sha'n't be a girl in Lincoln, not even Judge Perry's grand-daughter, shall have nicer things than I do. Say, I paid eighty dollars for that new black silk of mine."

"Why, Joanna Baker!"

"True as preachin'. I'm going to have as fine things and good times as anybody you believe. Do you pay anything for board?"

"No; father said when I left school if I'd earn my clothes I might have my board; but I was eighteen last week, and I expect he'll think I might help some."

"You look after the children; that's enough, tell him. See here; I want you to see this."

They had come out on the principal street of their busy little town now, and were in front of the largest milliner shop. Here, in the one square window, every conceivable tint that could be worn from the seven prismatic colors, hung in the brilliant light in forms of feather, flower, or ribbon, and in the centre and brightest of all was a long blue plume with silvery floating tips, a lovely miracle of French art, not nature.

"Isn't that a beauty, Beulah Sharpe? And it's just what you want to go with your navy-blue suit. You'll make a sensation for once in your life. I'm going to order a black one. It's only ten dollars."

"Only ten dollars!" echoed Beulah.

"No, and it looks good for twenty. Go in and see."

But Beulah hung back. "I'll think of it."

"Pshaw! it'll be gone; get while you can, is my motto."

"I never had anything half so lovely," hesitating.

"Don't stand at that window getting tempted to foolishness, Beulah Sharpe, but come home with me," said a strong, clear voice behind them. "It's a saving the pence that piles up the pounds in the pocket."

"Why didn't you speak to Joanna, too, Betsey?" asked Beulah, as they walked on.

"There's no use seekin' to draw water from an empty well," was the reply; "but you've sense when you bring it to the fore, and ye mind well where it is said in the Holy Writ, 'He that gathereth in summer is a wise son,' and the other is a fool, mind ye that, Beulah Sharpe."

"Well, good-night," said the girl, running up the stairs to her own home. "Hasn't father come yet, Agnes?" she asked of a slender-looking girl of fourteen.

"No, I wish he would; the potatoes are half-spoiled now," was the fretful reply.

It was a very plain but not cheerless picture that little second-story home, with its clean floor, its few pictures on the whitewashed walls, and its petunia in full bloom in the window-seat. The bright fire was very welcome after the evening chill, and the song of the tea-kettle and the aroma of baked potatoes very suggestive after a tin-pail dinner. On the old-fashioned settee a young girl of seven or eight was cutting paper-dolls and stroking the cat. Beyond the stove two doors opened into small bed-rooms.

"Agnes is tired cross to-night," came presently from the young miss on the lounge.

"I guess you'd be, if you'd done what I have to-day," spoke the sister, quickly. "The washing was dreadful; I never stopped a minute till just now. Everybody does get their clothes so dirty."

Beulah looked at her young sister with a pang of self-reproach. At her age she was in school full of plans of being a teacher, or a great scholar, or even a writer. One never knows what girls may turn out, least of all themselves. Then, two years later, came her mother's long sickness, and Beulah, fired by a new ambition, went into the factory to earn money. Then the mother died, and now for more than a year the home as we see it to-night with the girl housekeeper. It was hard. And just then Mr. Sharpe and Davy, a year older than Agnes, came in, and the family were at at home.

"Your hand trembles, father," Beulah said, as he took his second cup of tea from her.

"Yes, I'm growing old," said the father, patiently.

"Father ought not to work so evenings; it is enough for him to drive nails and plane all day," said Davy.

"I wish you wouldn't, father," said Beulah.

Mr. Sharpe did not reply to that, but after a moment asked, "Did the coal come, Agnes?"

"Yes, sir; the man put it in the shed."

"Did he ask for the money?"

"Yes, sir; I told him what you said."

There was a little sigh as Mr. Sharpe set back his cup.

"The rent man's been here too," volunteered Ida.

"You gave him that money, Agnes?"

"Yes, sir."

"Nine dollars a month seems a good deal to pay for three up-stairs rooms," remarked Davy.

"Get me the Bible, Ida," said her father, as they pushed back from table. "I am late to-night."

For this plain, quiet carpenter never forgot his Lord, in whose footsteps he humbly walked. The reading for that evening concluded with the words, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." And, as he finished, Mr. Sharpe said: "There's a comfort there for us. I used to hope more than anything to get a home for myself and children, but, if I never do, and it's not likely I will now, we are as well off as the Saviour on earth, and that's enough for me." Then followed the simple prayer, and Mr. Sharpe, taking his hat, went off to "extra hours." Agnes and Ida washed the dishes and went to bed. Beulah sat down by the lamp to mend a rent Ida had got in playing tag that day. Davy was already there, busy with slate and pencil, for he studied every evening.

"Did you notice what father said after reading to-night?" she asked at last.

"Yes," answered Davy; "poor father."

"Why?" said Beulah, quickly.

"I'm afraid he's working too hard. See how thin and stooping he's grown. I tell you times are hard on a man this year. Wages low and money close."

"Davy, I earned ten dollars last week."

"Whew!" whistled the boy. "I wish I could. I'd stop his work evenings. I don't believe he'll live a year at this rate."

"You don't mean that, Davy?"

"I just do; see how he coughs nights."

"How much does he earn by extra hours?"

"About two dollars a week."

"I'll pay him that if he'll give it up."

"Good for you; he must."

Again silence on Beulah's part; slate and pencil on the boy's. Suddenly a start.

"How much did they say that coal bill was?"

"Nine dollars."

"Here's the money; run and pay it, will you?"

"That I will," and the boy and bill were off together; the former back in a few minutes with a receipt.

"Good for sore eyes," he said, spreading it on the table.

"I'll keep it for father's then," said his sister.

Again silence as before, and again Beulah:

"Davy, do you suppose father feels so disappointed that he has not made that home he wanted?"

"Of course, terrible. Father means a thing, you know, when he says it."

A longer silence this time.

"Davy, we'll get the home for him."

The boy dropped his pencil. "How?"

"I don't know; we'll do it. No more gewgaws for me. My father's of more count than feathers. We'll do it; see if we don't."

"Hurrah for you!" shouted the boy under his breath; "but three dollars a week isn't very steep, and a fellow's clothes do wear out so, and I eat an awful sight."

"Never mind," said Beulah, "eat away, it'll come.'

And that was the foundation of the new home. Every house has to have a foundation lower than the stone and mason-work. Sometimes it is a full pocket; here it was good will and love for the father, and best of all, I think the prayer for help that went up from the side of Beulah's bed, and that told in simple faith just what was wanted.

Joanna was highly offended to find that the coveted plume might hang in the window for all Beulah's purse, and her temper was not helped a few days later by seeing it on the dainty head of Judge Terry's daughter, and by Betsy's remark that it looked rather better coming out of those gates than a factory alley.

Another Monday Beulah and her ten dollars brought changes to the little home. Mr. Sharpe took his two dollars and a week-old paper and sat down with a very happy face for the evening. A stout Biddy had helped the wash for three shillings. And then Beulah took an old stocking and tied up seven dollars in it, and Davy his quarter, and Agnes, who had been let into the wonderful secret, her five cents earned by some coarse trimming, and the whole hid away for a nest-egg.

But it was wonderful what an interest in real estate began to be felt by these perspective holders. Davy was a grocer's boy, and in his frequent journeys about town became inspector in general of every square rod in the village limits, and as Beulah was out at four o'clock on Saturdays, she almost always had to take a walk to inspect some place where he had found the welcome placard, "For Sale." Sometimes the two girls got into an empty house and examined every closet, and speculated on possibilities with the zest of regular house hunters.

And regularly every month a snug addition was written down in their savings-bank book, for the stocking soon ceased to serve in that capacity. And at last the year came around, and in high glee they counted up two hundred and fifty-odd dollars as their result. Of course if they could have put in as much every week as that first week, it would have been more; but Beulah found as Davy that even the plainest clothes would wear out, and then the coal-bill experiment proved too pleasant not to be repeated sometimes.

"But I'm promoted now a dollar a week," said Davy, "so you may expect great things of me."

"But you're that much longer," said Agnes, looking over him with a critical eye.

"And so you are afraid it will take it all to fill me up, are you?" asked her brother, good-naturedly, and the conference broke up in a laugh.

"Seems to me you have lots of intimacies nowadays," was injured Ida's remark.

Of Joanna, Beulah didn't see much.

"She's getting too shabby for me," the former was heard to remark. "I want my friends up to times."

Another winter of work and saving; but when the birds began to set up their establishments in the spring time, and the house cleaning fever took possession of the matrons, these planners of ours began to stir themselves in earnest.

"I do hope we shall have a down-stairs to our new house," pouted Agnes one morning from a journey to empty a pail.

"And a bay-window," dreamed Beulah out loud.

"What!" said the practical sister.

"Oh, I was only looking ahead," answered the other, laughing. "But after all a window isn't as large as a house, and if we can get one, why not the other? Anyway it looks well in my picture."

"Don't you think we had better buy land and let father build?" asked Davy.

"No, there must be a roof of some kind, and then he can fix all he likes, but he must have one moment in his life of whole enjoyment."

"Even if he has to tear down his roof the next," said Davy, laughing. "What business talents you women possess!" but after all he felt just the same.

And every day the prayer from Beulah's bedside grew more earnest and fuller of faith. And with the last of summer came another good answer. Their mother's father, who lived in a distant State, had died in the spring, and now there came to Davy, who was his namesake, a check for one hundred and fifty dollars, the result of a small investment made at his birth.

"What will you do with it, Davy?" asked his father.

"Leave it in the savings-bank until I can use it," answered the boy, with a smile for his sisters.

The first week of fall brought, as usual, a vacation in the mill for repairs.

"Now we *must* look," said Beulah.

"I believe I have found it, girls," said Davy, dropping in; "the old Kent house is to be had for seven hundred and fifty dollars."

Beulah sank into a chair as if struck. Everybody in L—— knew the old story-and-a-half brown house standing just at the edge of the village, on a sunny slope whose grass bore the earliest tint of green in the spring, and played in the leaf-shadows of summer, and caught the last smile of autumnal warmth, where a venerable spinster had lived and died alone. Now the heir was a wealthy man many miles away, and the tiny house under its two sheltering elms had only a market value for him. He wanted to dispose of it, and as Davy's employer was also a justice, it had been left in his hands, and before sunset the next day the bargain was made, seven hundred paid in cash, the rest by note, and the deed made out in Mr. Sharpe's name, and all this time not a whisper reached the ears of the new owner.

"How shall we surprise him?" asked Agnes.

To their joy they found that the next week he would be out in the country on a school-house, and they laid their plans accordingly.

Tuesday morning he was off, promising to return on Thursday eve, and fifteen minutes later the three girls were on their way with pail and cloth and broom to the new home.

Oh, how delightful it looked in that fair September morning, with its sheltering elms locking their branches over the low roof—its broad, white door-stone in front, its tiny garden at the back, and at the sides six or eight apple-trees, bending under their weight of luscious fruit, old-fashioned pound-sweets and seek-no-farther, and the like!

"I can't believe it," said Beulah, fitting the key.

"It's just like a fairy story," said Ida, hopping on one foot. But she changed her mind before night about that.

There was the tiny entry with a square front room on each side, into whose south windows a wealth of sunlight was pouring now, revealing dust and cobwebs in abundance. The one at the right was the kitchen, and over its west window a Virginia creeper hung full of purple fruit, and there was a side door here, too, under an apple-tree, with a path leading down to the spring. There was a little pantry and two bedrooms also, and up-stairs was simply divided into two parts under the roof.

"How he will enjoy finishing up this," said Beulah.

As for themselves, they made a busy day of it with soap and sand, and the next morning a wagon and Davy were on hand, and Ida was supremely happy in the fact of "moving." That flitting and settling was not exactly as if there had been carpets to fit and mirrors to carry by hand. They were quite through by dark, and back, on the second story door was tacked a note to "Isaac Sharpe, Esq.," inviting him to tea in the old Kent cottage.

Time fails to tell of the light bread, and white curtains, and countless steps of the next day. Evening came at last. The table was ready, from the stove came unusually savory odors, and, at last, just as everybody was giving him up, the little gate opened, and the four flew out the door together and overwhelmed their father with chatter, but not a word of explanation. While he washed, the girls hurried on the supper and they sat down. The "thanks" were offered, and then Ida cried:

"Father, look under your plate."

Mr. Sharpe did so, but found only a long, folded paper. However, he put on his spectacles "to see," and slowly read out the deed making over to him all interest in the late Kent property, and it was paid for.

"Children, what"—he began, and then he broke down, and the spectacles had to come off, and a handkerchief take their place, and then again they all talked at once, and laughed and cried, and might have forgotten their supper entirely if Davy had not been along, who of course, being a boy, never had a slip of memory on that subject.

"And Jim Baker is moving again to-day as well as me," the father said later on, "but, poor man, I'm afraid there'll never be such a surprise in store for him as for me to-night. Thank God for my children, and thank Him too that to-night I can say 'my home.'"

"And Davy," Beulah said afterwards, "I verily believe that if Betsy had not found me that night longing after that feather, and set me to thinking, this happy day might never have come to any of us," and in her heart she said "Thank God!" also.—*Illustrated Christian Weekly.*

JAPANESE POLITENESS.

The Japanese are born polite. Their parents were, and these in turn, came from centuries of polite ancestors. As an infant, the native's soft bones and waxen mind took shape from the national mold. From his mother's apron strings—no figure here—he passed into the judicious care of elderly gentlewomen, learned in deportment, who instructed him through years of pupilage, till proficient in all the niceties of an etiquette which, as we shall see, approached to the character of an exact science. Arrived at years of discernment, he could not fail to perceive that he not merely should be, but must be a gentleman. Decorum was a part of his duty as a citizen, and rudeness a breach of the peace, if not indeed a capital offense. A due observance of the ceremonies was statutory law, and violation of them a misdemeanor which rendered the offender liable to the severest penalties which the linked tyrannies of law and fashion could devise. These regulations covered every relation of society and extended beyond to dictate the etiquette of devotion. Even the gods were to be worshiped in good taste.

The operation of this singular social code resulted in as beautiful a science of manners as the world has ever seen. As nowhere have manners been held in higher esteem, or more studiously cultivated, so never have they been brought to a nicer perfection in any age or country.

The relation of good breeding to goodness we may leave to the metaphysicians. We all feel the advantage which a polished address and culture give the possessor of such accomplishments. At the same time we can see how possible it may be that the very "prince of darkness is a gentleman." There is no scoundrel, after all, like the scoundrel in broadcloth. That the Japanese themselves perceive there is no necessary connection between formal and real courtesy may be seen from one of their popular maxims, which says that "Those skilled in speech and manners have little kindness."—*Good Company.*

CHILDREN'S JOYS.

The children's world is full of sweet surprises;
Our common things are precious in their sight:
For them the stars shine, and the morning rises
To show new treasures of untold delight;

A dance of bluebells in the shady places;
A crimson flush of sunset in the west;
The cobwebs, delicate as fairy laces;
The sudden finding of a wood-bird's nest.

Their hearts and lips are full of simple praises
To Him who made the earth divinely sweet;
They dwell among the buttercups and daisies,
And find His blessings strewn about their feet.

But we, worn out by days of toil and sorrow,
And sick of pleasures that are false and vain,
Would freely give our golden hoards to borrow
One little hour of childhood's bliss again.

Yet He who sees their joy, beholds our sadness;
And in the wisdom of a Father's love
He keeps the secret of the heavenly gladness:
Our sweet surprises wait for us above.

—*Sarah Doudney in Sunday Magazine.*

Useful Hints and Recipes.

CLEANING SILVER SPOONS.—The disagreeable discoloration of egg can be readily taken from silver spoons by washing them in potato water—water in which potatoes have been boiled. It is much better than salt, as it does not scratch the metal. The taste of fish may be removed very effectively from steel knives and forks by rubbing with fresh orange or lemon peel.

CORN MEAL GEMS.—Two cups of sweet milk, one cup of wheat flour and about two cups of corn meal, two tablespoonfuls of melted butter, one teaspoonful of sugar, and last add two teaspoonfuls baking powder. This, when mixed, should be a rather thick batter, and drop easily from the spoon. Have your gem irons well buttered, and hot upon the top of your stove, drop in the batter and place directly in the oven. These will be found a nice, wholesome dish for your breakfast, and quickly and easily made. Their bright appearance adds a lively color to the table.

MAKING SAUER KRAUT.—The editor of the Germantown *Telegraph*, a reliable authority, says: "The best we ever ate we made ourselves for many years, and for a considerable time with our own hands, and always from Savoy cabbage. It was manufactured in this wise: In the first place let your 'stand,' holding from a half barrel to a barrel, be thoroughly scalded out; the cutter, the tub and the stamper also well scalded. Take off all the outer leaves of the cabbage, halve them, remove the heart and proceed with the cutting. Lay some clean leaves at the bottom of the stand, sprinkle with a handful of salt, fill in a half bushel of cut cabbage, stamp gently until the juice just makes its appearance, then add another handful of salt and so on until the stand is full. Cover over with cabbage leaves, place on top a clean board fitting the space pretty well, and on top of that a stone weighing twelve or fifteen pounds. Stand away in a cool place, and when hard freezing comes on remove to the cellar. It will be ready for use in four to six weeks. The cabbage should be cut tolerably coarse. The Savoy variety makes the best article, but is only half as productive as the Drumhead and Flat Dutch.

Miscellaneous.

SONNETS.

WILLIAM SHARP.

I.

Because life is filled with sorrow and tears,
Because the day is dark when we wish light,
Because of desolation in the night,
Because of visible horror and dim fears,
Because of lives made waste with barren years,
We raise to Thee, O God, no prayers; but cry,
Mocking and cursing at the moveless sky,
"Ah, God, that we might cease to be and die!"
Ah, pitiful God, because that Thou hast made
Sweet underglooms wherein the green boughs meet,
Where cool deep grasses soothe our wearied feet,
Wherein we can lie down in willow shade,
Because that Thou hast giv'n us time for rest,
Tearful we strive to murmur, "It is best!"

II.

Lo, in that shadowy place, wherein is found
The fruitage of the spirit men call dreams,
I wander'd. Ever underneath pale gleams
Of misty moonlight quivering all around,
And ever by the banks of sedgy streams
Swishing thro' fallen rushes with slow sound,
A spirit walked beside me. From a mound,
Rustling with poplar leaves from top to base,
Some bird I knew not shrilled a cry of dole
So bitter, I cried out to God for grace;
Whereat he by me slackened from his pace,
Turning upon me in my cold amaze
And saying, "While the long years onward roll
Thou shalt be haunted by this hated face"—
And looking up, I looked on my own soul!

—*Examiner.*

AN HOUR WITH THE OLD MASTERS.

From their pictures on the walls of Il Vaticano, the refectories and cloisters of Italian convents and the galleries of European cities, the artists of old and the poets who inspire most of their works look down upon us and seem invested by their age with a grander dignity than even their merits would claim for them. Yet a glimpse at the lives of these same workers disenchant us of any idea that like the work they wrought, and which has come down to us in all the perfection of artistic beauty, they were themselves at all divine or above other men. Cimabue and Giotto, Da Vinci and Perugino were men very like the other men with whom they lived, while even Raphael, saintliest of them all, mixed high art and human passion wonderfully together when he painted most divinely in the Chigi summer residence. They were just a gay and rollicking set, sang songs and played tricks and lost their tempers equally with any mad young Florentine or Venitian of their times. The grand, stern soul of Michael Angelo knew no time or cause for trifling or mirth; and gentle Fra Anglice, wrapped in devout thoughts, saw life too seriously to spend it in careless gayety; but these were exceptions.

More than six hundred years ago Giotto was born. A few years later Cimabue, who painted the St. Luke with the angelic face and stiff, attenuated fingers, found him watching his flocks afield, the while drawing a sheep with bold touch upon a great boulder. So the generous old man, who a great painter himself, feared no rival, carried him off to make of him a far greater painter, and a friend of popes and princes, and fools as well, for Dante was the close and intimate friend of Giotto for years, although one finds it hard to imagine an intimacy between natures so unlike. The merry, reckless artist had a face so ugly that it is recorded of him even the dogs barked at it, and the stern, handsome poet, with his thoughts ever absorbed with things celestial or infernal, was proverbially unamiable. Once a blacksmith having put verses of the poet's to some well-known air, sang them as a chorus to his anvil stroke, with some frightful interpolations of his own. Dante in a rage rushed into the shop and began dashing the tools and other belongings of the singer about, until he cried, "What are you about, man—are you mad?" And Dante said: "If you want that I should not spoil your work, let you mine alone." Another time he struck a mule driver who was urging his beast along with a strain from the Divine Comedy, itself interspersed with lines of his own making. Nevertheless, Dante, the gloomy, and Giotto, the merry, were fast friends. Giotto's good temper was irresistible. Once, in a very festive attire, on his way to a grand dinner, a hog knocked him down. Picking himself, with his laces and velvets out of the mire, he made the hog a profound bow. "You are right, brute, I have gained my living by your bristles and never gave you even a platter of soup."

Working once for the King of Naples, upon a very hot day, his Majesty said, "Giotto, if I were you, I would leave off." "So would I 'an I were you, sire," replied the saucy painter.

About the same time lived Buonamico di Christofano, commonly known as Buffalmacco, as he was a good friend and a great buffoon as well. His works were full of bold conceptions, and also of anachronisms, as when one of his pictures had the Creator dragging Eve out of the side of Adam, who sleeps profoundly beside a Roman fountain. His master, old Andra Tafi, made his pupils get up at daybreak to begin their work, which did not at all suit the gay young fellows who had spent the night in revelling. Therefore, Buffalmacco procured thirty large beetles, and contrived to fasten to their backs as many little candles. Just before the hour when Tafi arose to call his pupils these were lighted and softly put into his room. The old man beholding the fearful sight, hid under the bedclothes and did not venture forth until broad daylight had absorbed all the shadows in the room. Then issuing forth he reported having seen a thousand devils crawling about his room. Charmed with his success, the wicked scholar the next night put only three of his burning bugs into the old man's room, but even this was more than Tafi could bear. The buzzing of their wings was to him like the noise of "the Inferno!"—the glitter of their lights, the glare of demoniacal eyes, and he was in terror of his life. The priest of the parish consoled the old man. "I have heard it said," said he, "the greatest enemies of God are the devils. So they must be the enemies of painters who always make them as ugly as possible, and saints as beautiful as possible. So demons having power by night come then to torment us. Those things may happen unless you end this foolish habit of getting up in the early morn, before the sun has scattered the gloom of night." Henceforth Tafi's pupils had their morning nap. On one occasion Buffalmacco painted a Madonna and Child for a man who failed to pay upon delivery. Instantly, with water colors, he painted a sack of gold in the Virgin's arms, in place of the child. The horrified patron rushed to the artist and paid his full demand, praying him to restore the Christ, which was done at once by means of a wet sponge. Once engaged to paint a historical picture for a convent, whose abbess had a store of much-prized wine, he made the faces so wan that the nuns, though delighted with the picture, were dismayed at the pallor of the people therein. This could only be remedied, he assured them, with Vermuccia, their much-prized wine, being mixed in large quantities with the paints used. Whereupon the simple sisters gave him the key to the cellar, and gradually not only the painted faces but the face of the painter as well grew brilliant. But the time came when, broken down with age, the gay gaillard died, owing to public charity the very bed he lay upon and the coffin and grave which held his poor remains.

Humboldt called Da Vinci "the greatest physical philosopher of the sixteenth century." As an architect, sculptor, painter, poet and musician he was well nigh unequalled, while in mechanics he was a master. He constructed canals, fortifications, bridges and towers; tunnelled and removed mountains, deepened harbors and made flying and swinging machines, compasses and hygrometers, beside producing works of art ranking second to none. Elegant, courtly, graceful, distinguished by rare personal beauty—so strong he could twist a horseshoe with his fingers—Da Vinci was an enviable man in his day. In his leisure he amused himself by constructing all sorts of wonderful mechanical toys. Once he tamed a lizard, and by the aid of quicksilver, made it wings, which flapped in a most life-like manner when the creature moved. Then he put on it horns, a beard and painted red circles around its eyes, and, letting it wander forth, caused all who met it in its meanderings, gentle and simple, to fly in terror at the hideous sight.—*Record.*

SOME ANECDOTES OF THE VENERABLE GERMAN EMPEROR.

The Emperor William completed his eighty-second year last March, and is still strong enough to enjoy a good dinner, though he has an interview every morning with his physician, who decides whether his Majesty is fit to go out, or whether he must keep to his rooms. Apropos of the dinner, says London *Truth*, the first "officer of the mouth" to the Kaiser was once a Frenchman, and probably still is. Only, after the war of 1870–71, the Emperor, in a fit of patriotism, dismissed him, and advanced a Teuton to that post. But the new chief cook, with the best intentions, only succeeded in giving his "most all-graciousest" liege lord a series of violent attacks of indigestion. So the Frenchman was reinstated.

The Emperor is, indeed, an epicure in every sense of the word—a fact which a certain Exeter Hall meeting seemed to be scarcely aware of. His relations towards his august consort are evidence of how sincerely he admires and has studied the life of his famous predecessor, Frederick the Great. When young, he was renowned for an assiduous and honorable devotion towards the worthier sex.

One tenet of the Epicurean philosophy he has not embraced, for the Kaiser is extremely religious. He begins every day by reading his Bible, and, smile as one may when one thinks of other facts in his life, it would be the greatest of mistakes to regard him as a crowned "Pecksniff." Those despatches which we all read during the Franco-German war, and which praised the Almighty for the Prussian victories, were written in a perfectly honest and believing spirit, and were, in truth, edifying instances of humility. "Non nobis, not unto us, but unto Thy name give the praise." Humanity is nothing if not inconsistent.

"The Prince of Prussia," as he was once styled, had the reverse of a reputation for hospitality. The truth is that he had a very small allowance, and Prussian traditions have always been frugal. The Emperor's father, Frederick William III., lived in the plainest manner; much more plainly than most comfortably-off Berliners. Indeed, the old king was rather amused to see how his own subjects "cut him out." One day there was a very good dinner at the Palace, and the King said with a smile:—"It's almost good enough for a Privy Councilor." Prince William's invitations were dreaded like the cholera, and, of course, they could not be declined. A cup of tea and a wisp of white bread (still a luxury in Prussia), with the thinnest possible layer of marmalade on it, was the utmost possibility of refreshment in the halls of the heir presumptive. It ended by gentlemen, and even ladies, slipping out of the Prince's house and going to a neighboring restaurant for a snack, after which they would return to the princely abode. One day William "spotted" this little manœuvre; and, intercepting a lady who was making her temporary exit, gravely reminded her that she could not go yet, for the Princess (the hapless Augusta) was still in the rooms.

Emperor William has improved on Prince William, which shows that he simply wanted money to "do the thing" handsomely. Now he gives champagne as well as tea at his parties, also biscuits and sandwiches plus the bread and marmalade.

POSTAL PECULIARITIES.

Blue books are seldom light and pleasant reading. People do not usually go to official reports for amusement; and there is an idea generally prevalent that statistics are dry. But now and then the reports of public business have really some juice in them. There is, after all, a romance hidden under masses of official figures, if one would take the trouble to dig it out; and perhaps no reports contain more interesting curiosities than those of the post-office. Since Sir Rowland Hill induced England to set an example of cheap postage to all the world, nearly forty years ago, the post-office has become a great medium of intercourse, a notable instrument in the tragedies and comedies of life. What histories of domestic romance has it silently conveyed from place to place! What news of death and marriage, of prosperity and ruin it has quietly passed from mind to mind! A recent report of the English Postmaster-General betrays, too, how limitless is the popular idea of the functions to be performed by Her Majesty's mails. Letters, papers, circulars, sundry goods and parlor ornaments are not, it appears, the only articles forwarded by this medium. During the past year the post office has found itself carrying live rabbits and rats, moles and tortoises, crabs and bees. It has been burdened with Devonshire cream and eggs, fruit, mince and pork pies, sausages and hose, shoe nails, artificial teeth and china ornaments, geranium cuttings, tobacco and segars, glaziers' diamonds and notions. One parcel was found to contain a live snake of unwontedly large stomach. On inquiry it was found that a lizard had been "posted" with the snake, and that during transmission through the mails the snake had waxed hungry and had swallowed his reptile brother.

Human carelessness is somewhat startlingly exemplified by a year's history of the post-office. Over 22,000 letters were posted in England in a twelvemonth without any address; and of these nearly a thousand contained money, to the aggregate value of $40,000 in cash and checks. Thousands of postal cards were sent to invisible recipients, and thousands more were addressed, indeed, but presented a blank on the "message" side. Letters with money in them were sent unsealed; packages of golden sovereigns lay unclaimed in the office, either by sender or intended receiver. A letter arrived from the United States, addressed "Little Alice, serio-comic singer, England," perhaps, with a message from home which "Little Alice" would have given a week's salary to receive. Another came, "To my Nevvy in London," possibly from some rich and irascible country uncle who, receiving no reply, forthwith cut said "Nevvy" off with a shilling. A letter from Versailles was sent to England, with "Please put this young man into the right train for Penge." As the letter never fulfilled its object, it will forever remain a mystery whether the "young man" ever reached Penge or not. Misdirections or no directions on letters have their serious as well as their comic side. What hopes may have been forever blighted by the failure to receive some all-important message, carelessly sent; what friendships may have been broken, what lovers' quarrels unhealed, what business advantages unseized by the hurry in posting a letter or a mistake in its address! A letter is seemingly a trifling thing; yet upon its words and its speeding often hangs a destiny. Such a report as that upon which we have commented has the use, besides that of amusement, of warning people to be careful how they write, how they direct and how they send money in their missives to friends and correspondents.—*Boston Post.*

Selections.

He that follows the Lord fully, will find goodness and mercy following him continually.

We cannot have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

Often the ark of life waits till a dove's wings of light bring some leaf of assurance from the world of our longing.

Grief knits two hearts in closer bonds than happiness ever can, and common sufferings are far stronger links than common joys.

Never dare go where you have reason to question whether God will go with you; a Christian should never willingly be where there is not room for his Saviour.

God makes the earth bloom with roses, that we may not be discontented with our sojourn here; He makes it bear thorns that we may learn to look for something better beyond.

Whoever sincerely endeavors to do all the good he can, will probably do much more than he imagines, or will ever know to the day of judgment, when the secrets of all hearts shall be manifest.

The growing good of the world is partly dependent on unhistoric facts; and that things are not so ill with you and me as might have been is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs.—*George Eliot.*

God's covenants and commands are so incontestably equitable in themselves, and so highly advantageous to us, that the more we think of them, and the more plainly and fully they are set before us, the more reason we shall see to comply with them.

Happiness is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them.

There are men in the world who wear a girdle of fret, as trying as any friar's, to annoy themselves. They fancy that in such experience is to be found the highest fulfillment of religious duty, and the truest expression of this world's probation.—*Rev. Stephen H. Tyng.*

Doth any man doubt, that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men, poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves?—*Bacon.*

The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which, whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which His name is not heard.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name;
On Christ, the solid rock, I stand;
All other ground is sinking sand.

When darkness seems to veil His face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the vail;
On Christ, the solid rock, I stand:
All other ground is sinking sand.

Science and Art.

The model of the equestrian statue of Napoleon III., a grand work by the Chevalier Bazzagua, to be erected at Milan, will shortly be cast in bronze.

Mr. Richard S. Greenough's statue of Governor John Winthrop in the Capitol at Washington is to be duplicated in bronze for the city of Boston. Miss Anne Whitney's model of a statue of Samuel Adams has been accepted by the city government, which will pay her for the finished work $4,800.

The peculiar pebbles known in Austria as the traveling stones have long been regarded as great curiosities. Similar ones have been discovered in Nevada, almost round in shape, and as large as a walnut. The cause of these stones rolling to a common point from distances of three or four feet is the loadstone or magnetic iron ore of which they are composed.

The excavations in the Prytaneum of Olympia have brought to light a number of bronzes of quite an ancient date and type. One of those lately found is an exceedingly primitive relief depicting a centaur with human forefeet, a wingless sphinx, and a male winged figure (handle of a vessel), which is quite Assyrian in style. To a period of seven or eight centuries B. C. (to which belong the Corinthian vases) is referred a figure of Hercules kneeling as an archer. To the period of the fifth or sixth century B. C. belongs a finely-chiseled figure of a naked youth with uplifted arms. To the age of Alexander and the Diadochi belongs a little relief of Theseus dragging the Minotaur by its legs from its lair in the rocks. We are glad to learn also that the long-sought-for marble figures said to have flanked the Apollo, have begun to be found. An arm has been found corresponding to Pausanis's description of Theseus throwing his ax.—*Independent.*

An old firm in London, which has been manufacturing postage stamps for the British Post-Office since the institution of the penny post by the late Sir Rowland Hill, and which has always adopted the plan of steel engravings, which gives security against counterfeit stamps, will lose the contract next Christmas, when it will be given to an eminent firm of stationers in London. In January of next year a postage stamp of entirely new design will be issued, one out of many designs of Her Majesty having been selected after much consideration by the Post-Office authorities. The new stamp will not be steel engraved, but printed on the letterpress system, which, although not so proof against forgeries, satisfies, it is stated, the requirements of the Post-Office Department. The change in the contract which has lasted for so many years has been made, it is alleged, through economical motive, as the substitution of letterpress for steel engraving will effect a considerable saving,

A most effective application of the science of photography to the detection of criminals has been adopted by the Bank of France. An invisible camera, with proper apparatus, is placed in a gallery behind the desk of the cashiers, who, when they suspect anybody of an attempt to swindle, give a private sign to an unseen operator, and he takes at once a portrait of the suspicious person while engaged in conversation by the cashiers. Several cunning forgers have been copied in this manner, and were astonished when brought face to face with their counterfeit presentments. Not long since, a man suspected of forgery was arrested in Marseilles; but he showed letters and brought witnesses (accomplices) to prove his innocence. They seemed so convincing that he was released, and was on the point of sailing for Alexandria, Egypt, when a detective arrived from Paris with a photograph taken at the Bank of France. He was re-arrested, and found to be the original of the photograph, which led to the discovery of various forgeries, and caused him to be sent to prison for ten years.—*Christian Advocate.*

THE RAPHAEL EXHIBITION AT DRESDEN.—There are no fewer than 1,376 reproductions in the Dresden exhibition, which is now open, and they form, as so large a number well may, a very interesting collection of works of art, representing the chief productions of Raphael. The reproductions are in oil, water-colors, copper-plate engravings, color-prints and photographs, and are classified in the catalogue under the heads of Raphael's portraits, Old Testament, New Testament, various religious pieces, Holy Family, Life of the Virgin Mary, Saints, various portraits, Vatican frescoes, Loggia, various frescoes, architectonic works, sculptures, drawings, and studies. In addition the collection includes twenty-nine original, and for the most part, well-authenticated drawings, which were lent from various private galleries, and nineteen sketches and paintings in oil, the authenticity of which is disputed. Upon these latter the judgment of Raphael connoisseurs is solicited. The success of the exhibition has in large measure been due to the powerful assistance given by the director of the Royal Galleries of Painting at Dresden.

Personal.

Mr. T. Edison, a nephew of the inventor, has died of consumption in Paris, where he recently arrived to superintend his uncle's patent affairs.

Alexandre Dumas, Jr., has interrupted his dramatic work in order to write a realistic novel on the question of the Jesuits, which is now preoccupying the leading minds in France.

Prince Esterhazy, a great owner of flocks, wrote to Liszt to ask him what he would charge for playing one piece at a party. "What," replied Liszt, "would you charge for selling me one cutlet?"

Rev. Mr. Cook has a pretty country home near Ticonderoga, called "Cliff Seat." Here, says *The Springfield Union*, he has an octagonal study set in the woods, a study with doors in four of its sides, and furnished with a sofa, a few chairs, a desk and some books. Here he sits with his wife beside him working through the Summer days. This Springfield writer declares that Mr. Cook's famous lectures have not been fairly remunerative to him, taking into account their success, his work, and his inability to find time for more profitable labors. Aside from the expenses of the Monday lectureship for rent and incidentals, Mr. Cook is said to have received for last year's course in Tremont Temple less than $1000.

Books and Periodicals.

LITTELL'S LIVING AGE.—The numbers of THE LIVING AGE for the weeks ending October 25th and November 1st respectively, contain the following articles: Dieppe, *Church Quarterly;* The Supreme God in the Indo-European Mythology; A New Picture of the Czar; and The Problem of the Great Pyramid, *Contemporary;* Among the Druses in Syria, *Blackwood;* A Tragic Idyll of Modern Life; Madam Bonaparte; Egliston and Brignal; New Zealand Affairs; Is Wealth a Help to Popularity? *Spectator;* Tails, *Nature;* with an instalment of MISS KEARY'S "Doubting Heart," the conclusion of "Letters of a German Gentlewoman of the XVth Century," and "Godfrey's White Queen," and the usual amount of Poetry.

The opening chapters of MRS. OLIPHANT'S new story, "HE WHO WILL NOT WHEN HE MAY," printed from advance sheets, appear in the number for November 1st. *Now is the time to subscribe for the new year. To all* NEW *subscribers for* 1880, *the numbers of* 1879, *which contain Mrs. Oliphant's new story, will be sent without extra charge.*

For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. T. J. BARKLEY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, NOVEMBER 5, 1879.

THE INDEPENDENT'S MILK FOR BABES.

The *Independent* shows the sensitiveness of conscious weakness in regard to our remarks upon what it said about Dr. Bacon's proposed change of the week of Prayer from January to Passion Week. "We thought," says the *Independent*, "it would occur to some of our very proper journals to be shocked at our condensed remark that 'Passion Week comes after and not before the revival season.'" It further says, "When we write for the readers of the MESSENGER, we will dilute our style." Its former remark, that Presbyterians and Congregationalists knew very little about some things, is now supplemented by the plain declaration that the readers of the MESSENGER need very thin food. That is very complimentary of course, but the wordy explanation of our contemporary makes it certain that we have not mistaken its idea. Its dilution is no improvement upon its former terse sentence, and we do not know that the fling it makes at our sense of propriety, or at the intelligence of our readers, strengthens its argument. If we agree with Dr. Bacon, rather than with the *Independent* on this point, we have equal right to credit for honesty of opinion.

This is the way the *Independent* explains itself: "We ought to have said, that the date is untimely, because, in the wise providence of God and the ordering of His gracious visitation of His saints, He more generally makes that season of the year in which His people have more leisure during the longer evenings for religious convocations the chosen times of the blessed outpourings of His Spirit; and that it would be well if those days when the Churches humble themselves before Him and seek His blessing might come earlier in the year, that advantage might be taken of the ordering economy of His grace. That would not have offended the MESSENGER and would have meant just the same."

This chalk-water, which our able contemporary would pass as milk for babes, shows all the weakness and none of the brevity of what it said before. The beginning of the civil year has varied, and never was designed to mark the seasons of grace. God's grace has oftenest broken in upon the order of nature; it is just this order that it has been necessary to disturb and overcome, and our contemporary's forcing of His times and seasons, to man's *leisure* is a false view of the way He adapts Himself to the wants and conditions of men. These "more convenient seasons," when business is dull; this idea of making the religion of Christ a secondary matter, subjecting it to influences that are largely natural, and that pass away when the spring trade sets in, is beginning to be recognized as one of the faults of our revival system. What passes current for the working of the Holy Ghost, can often be explained on mere physical or psychological grounds. A man whose piety no one doubts, wrote some years ago, "We have had as great an outpouring of the Spirit, as could be expected, considering that this is August, and the warm weather is very unfavorable to revivals."

The point we make is, that the conditions the *Independent* recites in the first part of its diluted explanation, are no argument in favor of its view, while the humiliation and prayer it speaks of are just as likely to prevail at the time suggested by Dr. Bacon.

We respectfully submit, that the ground upon which the *Independent* has risked its argument will not be regarded as a strong one, by those who have studied the subject thoroughly.

MASSACRE OF PROTESTANT MISSIONARIES.

Rev. John Butler, a Methodist missionary, in a letter to the *Christian Advocate*, reports another massacre of Protestant missionaries. This time it took place at Toluca, about fifty miles from the city of Mexico, where the Presbyterians have established a mission. Among other outrages, one man, after being badly cut, was dragged through the streets and then hung up to a tree where his body remained all night. It has been vainly hoped, that the day for such things was past, but it seems not. Here in the XIX century, we have an instance of religious bigotry, that accords with the persecutions of Spain in former times. There may be a disposition to palliate this, by referring it to Castilian blood and political complications, but the kind of civilization that allows such things, is due to the peculiar influences of Romanism. That is just the difficulty. The religion that reduced the hordes of Northern and Western Europe, to subserviency to Christ, should not be powerless to restrain Italian banditti and Mexican assassins. It is almost impossible to conceive of such an outrage against Romanists, in any Protestant country.

SYNOD OF THE POTOMAC.

Our report of the proceedings of this Synod at its annual sessions in Frederick, Md., published in last week's issue, brought them down to the close of Saturday morning's session. At the opening of the afternoon session, services preparatory to the administration of the Lord's Supper were held. The Rev. Dr G. H. Martin, of Woodstock, Va., preached from John vi: 35 and 55. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—"For my flesh is meat indeed, and my blood is drink indeed." We were prevented being present during the delivery of the first part of the discourse. From the portion of it we had the privilege of hearing, we infer, that it was highly appropriate and eminently practical. The speaker endeavored to unfold to his hearers, the several important aspects in which Jesus is the source and supporter of the spiritual life of His people. The usual liturgical services connected with the preparatory occasions followed the discourse, at the close of which the Synod resumed its business session. The subject under discussion at the close of the morning session, the report of the Committee on Publication, was continued, and eventually brought to a close, by the adoption of the report with some amendments. The report was brief, and in adopting it, the Synod respectfully declined to accede to the recommendation of the Synod of the United States in regard to a change in the editorial management of the "MESSENGER," and added a few resolutions looking to the putting forth of active efforts to add to the circulation of the "MESSENGER," and also to increase the efficiency of the general operations of the Publication Board.

On Saturday evening, a discourse was delivered by the Rev. J. C. Bowman, based on the article in the Apostles' Creed, "I believe in the forgiveness of sins." It was an earnest disquisition on the subject embraced in the article under discussion, and brought to the surface some views with regard to the relation of the Church, as a divine organization, to the forgiveness of sins, which are deserving of candid and earnest consideration, before judgment adverse to them is pronounced.

On Sunday morning, the Sacrament of the Lord's Supper was administered to a large number of communicants. One person was admitted to the fellowship of the congregation on certificate. The opening liturgical services were conducted by the Rev. Dr. J. W. Santee. The alms were then collected in aid of missions, after which, a short but appropriate and impressive sermon was delivered by the Rev. Dr. G. W. Glessner, from Heb. xii: 2, first clause: "Looking unto Jesus." The liturgical services immediately connected with the administration of the Sacrament of the Lord's Supper, were conducted by the Rev. Dr. S. R. Fisher. In the distribution of the elements, quite a number of the members of Synod participated. The occasion was generally felt to be one of more than usual interest and solemnity.

On Sunday afternoon, special services were held in the Sunday School. The body of the spacious church was well filled with the scholars and teachers of the school, whilst the other portions of the church were occupied by the general audience, and the interest and attention of all present were well sustained throughout the services. Addresses were delivered by the Rev. G. H. Johnston, and Drs. A. H. Kremer, and J. O. Miller, and the entire services were presided over by the Superintendent of the school, Dr. L. H. Steiner.

In the evening a sermon was preached by the Rev. Dr. E. E. Higbee from Matt. xxii: 14. "For many are called, but few are chosen." It was a truly learned disquisition upon the nature of the divine call addressed to sinners, and its results, and was listened to with marked attention by the unusually large audience present.

During the morning and evening of the same day, the pulpits of several of the other churches in the city and vicinity were filled by the members of Synod, and as far as we could learn, with general acceptance.

On Monday morning, the business sessions of Synod were resumed. The interests involved in Mercersburg College were discussed during the entire morning session, and also during the afternoon session, until four o'clock, at which hour the Synod proceeded by special invitation to the State Deaf and Dumb Asylum located at Frederick, and after inspecting the various departments, witnessed a very interesting exhibition of the manner in which the pupils in the institution are taught, and of the progress made by them in the studies to which their attention is specially directed.

The evening was devoted to the discussion of the subject of missions. An address on the general subject was delivered by the Rev. J. S. Kieffer, who was followed by the Rev. Dr. T. Appel, Superintendent of Missions, in an account of the several missionary fields open to the Church and occupied in part by it. An address on the subject of Foreign Missions was then delivered by the Rev. Dr. G. W. Welker. The addresses were all fresh and deeply interesting. A collection in aid of Foreign Missions was taken up.

At the close of the missionary services, the business sessions of Synod were resumed, and the subject under discussion at the close of the afternoon session continued, but not concluded.

The morning session of Tuesday was occupied with the further discussion of the interests of Mercersburg College. The subject was, however, disposed of finally before adjournment. The Committee on Education, to whom the matter had been referred, had recommended, at the suggestion of the Board of Regents, a suspension of the operations of the College for one year after the close of the present session, and the adoption of measures to collect, in the mean time, the funds required to meet its liabilities, and to enable it to resume operations under circumstances that will insure its success. The Synod declined to order a suspension of the operations of the College, and adopted measures, looking to the immediate relief of the institution, and to securing for it the needed pecuniary support to place it upon a permanent basis. In the same connection it was recommended to the Board of Education to discontinue the post graduate course for some years past connected with the institution.

The afternoon session was occupied in receiving and acting upon the report of the Committee on Minutes of Classes, and several miscellaneous matters, which, however, developed nothing of special general interest.

In the evening, the election was held, and an animated discussion had on the subject of Missions, called forth by the report of the Committee on Missions. The result of the election will doubtless be indicated by the Stated Clerk, in his report of the proceedings. We will simply state here, that the Rev. Drs. S. N. Callender and George W. Welker, and Elders Henry Wirt and Lewis H. Steiner, were elected members of the Peace Commission. Their alternates are the Rev. Drs. E. E. Higbee and G. W. Glessner, and Elders J. T. Motter and John P. Reed.

The Synod closed its sessions on Wednesday morning. Our duties, however, required us to withdraw at the close of Tuesday afternoon's session, so that we are dependent upon the information of others, for what is stated in regard to the business transacted after that time.

The sessions throughout were harmonious and deeply interesting. The religious services were also well attended and truly impressive in their character, for which they were much indebted to the superior order of music furnished by the well trained choir of the congregation.

The members of Synod were most hospitably entertained by the good people of Frederick, for which they received a most cordial vote of thanks. The railroads, which had favored the members with the advantage of reduced fare, were also not forgotten. All returned to their respective homes with most pleasant recollections of their brief sojourn in that inland city, located in the midst of one of the most fertile agricultural regions, with which our favored country so greatly abounds. F.

THE GUARDIAN.

The November number of this monthly made its appearance in due season. Its contents are varied and full of interest, opening with the usual and admirable series of editorial notes. A third article on Michael Faraday is furnished by the Editor. This is followed by a poetical effusion, entitled "The Cheat and the Wheat," by Mrs. J. M. Walker. An interesting article, giving an account of "Life in the Olden Times—a Thanksgiving Contrast," followed by a few notices of new books, closes the literary department. The Sunday-school department occupies more than the usual amount of space. The Lessons with their Comments are preceded and interspersed with quite a variety of brief selections. The whole number carries with it many attractions to readers of properly cultivated taste.

From the Prospectus for 1880, it appears, that the "Guardian" is to be given to its subscribers at reduced rates during the coming year. The price is $1.25 to single subscribers per year. When five or more copies are sent to the address of one person, they will be charged at the rate of one dollar per copy for the year. The Lesson Papers will be furnished at the rate of sixty-five cents for one hundred copies, per month, when ten or more copies are taken. These rates require payment to be made in advance.

It is to be hoped, that the friends of these publications will avail themselves of the present opportunity to secure new subscribers. In the view of competent disinterested judges, the "Guardian" is not excelled in interest by any other publication of its kind. The Lesson Papers, under the new arrangement made by the Synods, will also be invested with new interest and increased value. Address Reformed Church Publication Board, 907 Arch Street, Philadelphia. F.

WHAT CAN BE DONE.

The fact, that the Rev. A. C. Whitmer, pastor of the Mifflinburg, Pa., charge, by a little personal effort, obtained more than thirty new subscribers to the "Messenger," during the past two months, shows what can be done in this way, where there is a proper interest in the work. He tells us, that, "he obtained the most of them for the mere asking." May his commendable example stimulate others to "go and do likewise!" F.

THE CHRISTMAS SERVICE.

Send for our new Christmas Service. Price, thirty-six cents per dozen.

Notes and Quotes.

Several obituary and other notices now in type, have been taken out of this issue at the last moment for want of room. Our correspondents, we hope, will appreciate the necessity of these delays.

The Chinese are offering premiums for converts, especially in the province of Funan, where the people are, in part, Mohammedans. Those who renounce the faith of "the Prophet" and swear by Confucius, are to be freed by Imperial decree from taxation, and those who make proselytes are to be rewarded with new and beautiful idols.

A rather indefinite report made in some of our exchanges, tells of a significant change made in the mosque of St. Sophia, at Constantinople. That building closed for centuries against the intrusion of "infidels" and "Christian dogs" is now to be opened on two days of every week for believers of all faiths to attend a lesson designed to reconcile the differences of all religions. If Christianity has thus gained a hearing it will manifest its power to the confusion of the religion founded upon the harem of lust and a throne of skulls.

The Abbe Meigne, a French Roman Catholic priest, has made a public appeal to the whole Christian world for $60,000, to make excavations on the spot where the Egyptians were swallowed up when attempting to follow the Israelites across the Red Sea, "because the finding of the remains of Pharaoh's army would be a powerful reason in favor of the truth of the Holy Scriptures." As has been well remarked, he seems to have overlooked the probability, that, even if the identity of the site is beyond dispute, the decaying power of time must long since have destroyed every vestige of armor, harness, chariot, and skeleton, unless, indeed, they have been preserved by a miracle as great as that of the belief in which their proposed recovery is to support.

We cite as an evidence of the manner in which German thought is making its way, the fact that efforts are now put forth to secure Prof. Christlieb of the University of Bonn, to deliver the course of lectures on preaching at Yale Divinity School next year. Prof. Christlieb's able defence of Christianity at the World's Evangelical Alliance, and especially his book on "Modern Doubt and Christian Belief," have gained him a name as a defender of Christianity against the arguments of transcendentalists and materialists, and should he come to New Haven, he will convince New Englanders of the ability of German thinkers to meet the forms of infidelity which seem to have sprung up on German soil.

LAYING OF THE CORNER-STONE OF A NEW REFORMED CHURCH IN LANCASTER, PA.

Sunday, the 26th of October, was a happy day for the Reformed churches of Lancaster. On that day the corner-stone of St. Luke's mission church was laid with appropriate services. This mission was started in the western section of the city some four or five years ago as a Sunday School by a few theological students, and other members of the St. Stephen's (College) church. Through persevering and self-denying labor, this school prepared the way for the organization of a congregation, now under the care of Rev. J. F. Wiant, who was called to take charge of the interest about six months ago. The three English Reformed congregations of the city then united in rendering it aid, and a committee was appointed to receive subscriptions for erecting a chapel. It was not long before enough was subscribed to justify the undertaking, that is, to pay for the building without making any debt. The corner-stone was laid by pastor Wiant, and the following ministerial brethren were present and took part in the services: Drs. J. W. Nevin, J. B. Shumaker, E V. Gerhart, T. G. Apple, F. A. Gast, J. H. Dubbs, and H. Mosser, of Reading, who preached the sermon in the evening in St. Paul's church. The lot on which the chapel is being erected was given by Mr. John Hager, one of Lancaster's large-hearted, public-spirited citizens, and a member of the Board of Trustees of Franklin and Marshall College. Although a member of the Lutheran Church, Mr. Hager's liberality is not confined by denominational limits. The attendance on the occasion was very large. The choirs of the four English Reformed churches were present and produced excellent music. A very appropriate address was delivered by Dr. J. H. Dubbs. Altogether the services were beautiful and impressive. In the evening, a union service was held in St. Paul's church (Dr. Shumaker's), and the sermon by H. Mos-

ser, formerly pastor of St. Paul's, was listened to by a large audience. The new building will be pushed forward industriously, so that perhaps by the holidays, or soon after, the mission congregation will be able to commence worshiping in their own church. It is located at the western end of Orange street, where this street joins the Marietta pike.

There are now *five* Reformed churches in the city of Lancaster, and never, in the history of the Reformed churches there, has there been so much harmony and mutual coöperation as at the present time. The benediction of the peace measure seems to rest upon them in large measure. They seem to be baptized anew in the spirit of Christ, and to be resolved to work hand in hand together for the extension of His kingdom. This good feeling may be attributed partly, no doubt, to the fact that they have had this mission to care for and love. May it not be that one secret for securing peace and harmony throughout the borders of the whole Reformed Church will be found, after all, just in this way, viz., in directing their energies in the practical work of extending the kingdom of our Lord, especially in the field of missions. Bro. Wiant has labored in faith through great self-denial, and the fruit of his labors now begins to appear. Nor will the self-sacrificing toil of the ladies and students of St. Stephen's, in carrying forward the work of the Sunday School, from which this mission church grew into existence be forgotten. They have done a noble work. May the divine blessing continue to rest upon it! T. G. A.

ORGAN DEDICATION.

In the quiet, beautiful town of New Berlin, Union Co., Pa., the Reformed congregation has within itself a little organization known as the "Mite Society"—an organization which it would be well for every congregation of the Church to have. This mite society of New Berlin has a history now of about six years. It has had its trials. Sometimes the society was comparatively strong in membership. Then it flourished. Its treasury rapidly filled up. At other times its membership was greatly reduced—numbering perhaps not more than half a dozen. Then it struggled for a bare existence. But for the perseverance of the few that clung to it, in its frequent trials it certainly would have perished. Praise to their perseverance.

Within the period of the last six years it has done some good work, by the appropriation of its funds. To this the writer can abundantly testify, as he has been personally made to share its benefits. The congregation and Sunday School have both been benefited by this little society. Its last work was to appropriate its funds towards purchasing a new organ for the congregation. For this it had quite a handsome amount of money in the treasury. A festival was then held. The amount thus on hand was cheerfully and properly supplemented by contributions from the congregation until the amount was sufficient to purchase a beautiful and well-toned organ, which now takes the place of the old instrument. The latter has been removed to the lecture-room, where it will still serve a good purpose.

Another important change and improvement was made in connection with the purchase of this new organ. The choir stand was formerly at the rear end of the church, raised a few feet above the level of the floor. To improve matters, the consistory wisely decided that it should be at the other end of the church, to the right of the pulpit. The change was accordingly made. The choir, perhaps, feels a little out of place, but it will soon become accustomed to the change. In all such matters, it is always best, in the end, quietly and gracefully to submit to the powers that be. This is honorable.

On Sunday, the 5th of Oct., the organ was formally set apart to the worship of God, by the pastor, Rev. S. S. Kohler. The writer, upon invitation, was present, and preached the dedicatory sermon in the German language. In the evening he preached in the English language. The attendance upon both occasions was large. Bro. Kohler's labors among this kind people are appreciated. May the blessing of God rest upon him and them! Z. A. Y.

ORGAN DEDICATION IN ST. JOHN'S CHURCH, SCHUYLKILL HAVEN, PA.

About a month ago, the pastor of St. John's Reformed church began soliciting funds for the purchase of a pipe organ for the use of the church. The instrument was built by Reuben Nichools, 1715 Poplar St., Philadelphia, and gives entire satisfaction. It has been pronounced excellent by quite a number of organists. It is sweet-toned, of smooth and easy action, and of sufficient power and depth to fill the handsome church, which was built a few years ago.

The organ was dedicated on Sunday, Oct. 26th. The service used was that published by Rev. C. Cort in the MESSENGER in September, though it was somewhat modified and enlarged.

The organ previously used is one of the largest and best of its class, in the community, being Prince's "pet." Yet there was a general desire to have a pipe organ take its place. May its sweet tones inspire the congregation with a more fervent spirit of worship, and thus prove a blessing to the people and an honor to Christ the Lord! J. O. J.

SPECIAL MEETING OF WEST SUSQUEHANNA CLASSIS.

On the 24th of Oct. West Susquehanna Classis held a special meeting at Aaronsburg, Pa. The object of this meeting was to dissolve the pastoral relation between the Rev. J. G. Shoemaker and the Aaronsburg charge, and dismiss him to the Kansas Classis, of the Ohio Synod. This action was taken to make room for Bro. S. to accept the position as *home missionary* to Emporia, Kan. He expects to be ready to leave in a few days, and is anxious to go to work at once. As he visited the field some time ago, he is able to judge for himself what labor awaits him there. His report, as given in a brief address before Classis, is very encouraging, indeed. He purposes organizing a Reformed congregation of between thirty and forty members, living in and around Emporia, one of the most promising towns of that State.

As a member of West Susquehanna Classis, we feel sincerely sorry to lose Bro. Shoemaker, because of the pleasant relation that existed between us, and the active part he took in our proceedings. As a pastor, he will likewise be missed very much by the people he so faithfully served for nearly five years. Yet there seems to be a common feeling among the friends of Bro. S and his family, that he is the man for the position, and that in the providence of God a great work will be accomplished by the Reformed Church in Kansas through her representative. Our best wishes, as well as our prayers, go with him, which we hope may encourage him in his responsible undertaking. We hope also, that the good people of the Aaronsburg charge may soon find one, who will make up for the loss they sustain in the resignation of their pastor. R.

PITTSBURGH SYNOD.

[Concluded.]

Missions.

The committee on the subject reported the following, which was adopted:

Resolved, That we hail with pleasure the evidences of a growing missionary sentiment in our Church, and the strengthening conviction, that we ought to give far more liberally to this object than we have done heretofore, and also the indications of returning material prosperity, which will give us the ability to carry out the liberal things which our hearts are devising on this subject.

Resolved, That the sacred cause of Missions be commended anew to the hearts and minds of the membership of this Synod, and that all legitimate and proper efforts be put forth during the coming year (such as making it a subject of fervent, and therefore effectual, prayer, giving it more prominence in our preaching, holding missionary festivals, and organizing auxiliary missionary societies in the congregations), still further to awaken and permanently strengthen the charities of the Church in this direction, and largely to increase, if possible, the regular flow of contributions into the mission treasury.

Resolved, That the apportionment suggested by the Board, as concerns this Synod, be accepted, and that the sum of $2500 be apportioned upon the Classes for the support of missions during the coming year.

Resolved, That to supplement the action of last year directing the members of the Tri-Synodic Board from this Synod to organize themselves into a Board advisory to the Tri-Synodic Board, the said members be further instructed to select one of their number, who shall bear the action of the Advisory Board to and represent the interests of this Synod at the meetings of the Tri Synodic Board, thus saving the time of the members and the much-needed money of the mission treasury, and at the same time, doing the work assigned quite as efficiently as can be done in any other way.

Resolved, That a Missionary Meeting be held on Sunday evening during the sessions of Synod, that an address be made on the subject of Home Missions by Dr. Theodore Appel, to be followed by impromptu speeches by the members of Synod, and that a collection for missions be lifted at the close of the meeting.

The Superintendent's report having already appeared in the MESSENGER it is unnecessary to repeat its facts.

Theological Seminary.

This Institution, as learned from the report of the Board of Visitors, has twenty-seven students. It is also remarked, that the *moral tone* of the Institution is good, (something which the Church has a right to expect). A deficit of $600 in the income of the Seminary is reported. Synod directs the Classes to appoint a time for each pastor to take up a collection to meet this deficiency, and directs the Board of Trustees to pay the Professors a percentage of their salaries, until they can be paid in full.

Institutions of Learning.

Greensburg Female Seminary and St. Paul Orphan Home are under the care of Pittsburgh Synod.

The Principal and proprietor of the Female Seminary is Rev. Lucian Cort. The Faculty numbers seven able instructors. Music, Painting and Drawing are also taught in addition to the other branches pursued in such schools.

In order to increase the income of the Institution, the Principal, after consultation with the Board of Trustees, has opened a "male department" in the Institution. This was sanctioned by the Synod for the present. The attention of parents is called to the importance of Female Education and to the facilities offered by Greensburg Seminary for this end.

St. Paul Orphan Home.

The President of the Board of Directors made the following report:—In submitting another annual report of the condition of the St. Paul Orphan Home, it affords us pleasure to state, that the Home has enjoyed another year of ordinary prosperity. The Lord has continued to favor it with His blessing, and to Him we ascribe all the glory and the praise. During the year about the usual number of children have been cared for. Their spiritual and temporal wants have been supplied, and the efforts of the Superintendent and teacher in training the children for usefulness in this life and happiness in the life to come, have been successful. The discipline is good, and the order maintained is calculated to cultivate habits of industry, economy, and that prudence, which is so essential to success in life.

The farm has been well cultivated, and has produced more bountifully than usual.

The Board has made some important improvements. Among these, new furniture for the school-room has been procured,—the room papered and painted—and thus this important department of the Institution has been rendered much more agreeable and better calculated to subserve the interest for which it is designed. We have also made an arrangement with the Butler Water Co., by which the Home is now supplied with an abundance of pure, fresh water. Considering the stringency of the times, and the very limited means upon which the Home has to be conducted, we feel that both its internal and external condition is as good as any one has a right to expect. The Synod ought to do more for the orphan. It is a great and good work, and should command the sympathy and prayers of every member of the Church. We commend it to the Christian regards of the Synod, and ask that such measures be adopted as shall secure the material aid needed to make St. Paul Orphan Home what it should be, a blessing to a much larger number of destitute children.

Synod instructed her pastors to present the cause of the orphan to the churches and to take a collection for the support of the Home. Pastors and elders were also instructed to call the attention of Sunday Schools to the *Orphan Messenger*, published at the Home, and to increase its circulation. The Superintendent has stereoscopic views of the Home for sale. Address Rev. T. F. Stauffer, Butler, Butler Co., Pa.

Education.

The Board of Beneficiary Education reported $960 received and paid out for this purpose during the year. Two students graduated from the Seminary and have been licensed. Two others have been received under the care of the Board, making at present six in all. $1000 were appropriated to this object for the coming year. $125 per year was made the maximum sum to be given to each student hereafter.

Publication.

A committee was appointed to prepare a tract on "*The Duty and Advantages of full Church Membership*," and that said tract shall be published as soon as a sufficient sum of money be collected in the bounds of Pittsburgh Synod to pay therefor.

The Board was requested to reconsider its action with reference to the discontinuance of the semi monthly *Child's Treasury*, and requested to continue its publication, if it can be done without serious loss. Synod expressed itself in favor of a cheaper grade of paper for the MESSENGER. Synod ordered collections to be taken wherever practicable, to enable the Board to make free contributions to weak and mission churches.

Pittsburgh Synod approved the action of the Board in reducing the salaries of employees and editors.

This Synod did not concur in the action of the Synod of the United States as to abolishing the Chief Editorship of the MESSENGER by Jan. 1st, 1880, but refers all questions relating to the management of our publication interests to the Tri Synodic Board of Publisation.

Finance.

The Treasurer reported a total amount received of	$3676.05
Total Disbursements,	3223.42
Balance in hand at date,	452.63

The committee on the subject found it necessary to apportion the sum of $4650.00 upon the Classes for all purposes. To Westmoreland Classis, $1200. Clarion, $1100. St. Paul, $700. Somerset, $1100. Allegheny, $550.

Election of Boards.

The Committee on Nominations reported, and were ordered to have tickets printed for the use of Synod, and the election made the order of the day for Monday at 10 A. M. Revs. J. B. Thompson, B. B. Ferer and J. Dotterer were appointed tellers and conducted the election. The result was as follows: *Trustee of Synod*, for five years, Elder C. M. Bousch. *Directors of St. Paul Orphan Home*, for four years, Revs. J W. Alspach, J. M. Evans, M. H Diefenderfer, and Elder Eli George. *Trustees of Literary Institutions*, for three years, Revs. J. W. Love and Jacob F. Snyder, and Elders John Troxel and H. L. Baer, Esq. *Board of Beneficiary Education*, for five years, Elder Jacob Hershey. *Board of Missions*, four years, Rev. S. Z. Beam *Trustees of Theological Seminary*, Elders T. J. Craig, W. E. Schmertz, and Rev. Jos. H. Apple. *S. S. Board*, Revs. C. U. Heilman, D. S. Diffenbacher, John McConnell, T. F. Stauffer, L. D. Steckel. *Board of Publication*, B. Wolff, Jr. *Synodical Editor*, Rev. C. U. Heilman.

Thanks.

Synod tendered her thanks to the A. V. R. R. and the B. & O. R. R., for the favor of excursion rates, and ordered the Corresponding Secretary to forward this action to their General Ticket Agents.

The hearty thanks of Synod were also tendered the members of Grace Reformed Church, Pittsburgh, Pa., for the entertainment so kindly extended to its members, and the pastor instructed to read this action from the pulpit.

H. F. KEENER,
Stated Clerk.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

In connection with late communion occasions twenty-five persons were added to the Fork's Church, Northampton Co., Pa., Rev. Dr. E. W. Reinecke, pastor, by confirmation; twenty-six to the Sinking Spring congregation, Berks Co., Pa., Rev. W. P. F. Davis, pastor; and thirty-one to the Allegheny Church, Berks Co., Pa. Rev. M L. Fritch, pastor

The Licentiate S. P. Brown has accepted a call from the Marietta charge, Lancaster county, Pa

Preparatory and Communion services were held in the New Goshenhoppen Reformed Church on the 18th and 19th days of October. The guests numbered 477, who left an offering of $60.00. Two members were added by Certificate.

Preparatory, Confirmation and Communion services were held in Trinity Reformed Church, Lower Milford, Lehigh Co., Pa, on the 25th and 26th days of October. The communicants numbered 371. Offerings, $46.00. Forty new members were confirmed. Total additions in the charge, 42; Offerings, $106.00.

PITTSBURGH SYNOD.

The usual harvest festival was held in the two congregations constituting the Beam charge, of which the Rev. W. H. Bates is pastor. A week day was occupied for this purpose. The churches were neatly and appropriately decorated in honor of the occasion. Beautiful wreaths, crosses and anchors were arranged in proper order by the ladies of the congregations. The various fruits of the earth also found their appropriate place, around the altar and chancel. The interest in this particular service is growing in the charge, and the attendance in each case was good. The thank-offerings of the people were gathered. A member of the Methodist church, who was unable to attend, sent in his offering. The alms amounted to $9 18 at Beam church, and $4 05, at Calvary church.

The people of East End, Pittsburgh, and Wilkinsburg, Pa, charge, lately took advantage of the birthday of the pastor's wife, to show them special acts of attention and kindness. The wife of a prominent merchant tailor of East End, Mr. Lewis Fundis, herself favored the pastor's wife with a handsome present, and other articles also, both useful and enjoyable, found their way to the parsonage on the same day from the same source. In the evening, a number of persons from the Wilkinsburg congregation, also put in their appearance at the parsonage, and spent several hours in social intercourse with each other and the pastor's family. The day was thus made one of much pleasure to the inmates of the parsonage, as well as to all who found their way thither.

The post office address of the Rev. J. M. Souder has been changed from Wilkinsburg, Pa., to Harmony, Butler Co, Pa.

The communion of the Lord's Supper was held in the First Church, Greensburg, Pa, Rev C. R. Dieffenbacher, pastor, on Sunday, 26th of October. Forty-five persons were added to the church, of whom thirty-seven were confirmed on the Saturday previous. The others were received on certificate. These additions increase the number of additions during the past year to over one hundred. Nearly three hundred persons communed. The church in which the congregation worships is owned jointly by the Reformed and Lutherans. The court, however, has been petitioned for a division of the real estate. Should this be granted, it will open the way for still further increase of the congregation.

On the 25th of October, twenty five young persons were confirmed by Rev. E. W. Reinecke in Salem Reformed Church, Northampton Co., Pa, On the 26th the Lord's Supper was administered to a large number of guests.

SYNOD OF THE POTOMAC.

The type-setter, in our last week's issue, made us say that, the distance traveled by Rev. J. D. Zehring, in the discharge of his duties during his thirty-three years' ministry, was more than *eleven* times the distance around the world, whereas we had given it as *four* times, which was the correct statement.

At a late communion service held in Salem congregation, at Clover Creek, Blair county, Pa., Rev. F. A. Rupley, pastor, thirteen persons were received as members of the church, nine by confirmation and four by certificate.

WESTERN CHURCH.

Rev. S Ream has accepted a call to the New Madison charge. His post-office address is: Arcanum Darke county, Ohio

Rev. J. J. Leberman of Louisville, Ohio, added five persons to the church at Robertsville, by confirmation, in connection with a late communion season.

Four persons were recently added to the St John's Church, West Salem Ohio, Rev. L. M. Kershner, pastor, by confirmation.

John M. Prugh, a son of the Rev. P. C. Prugh, has been recently licensed to preach the gospel, by the Miami Classis.

In connection with our late communion held on the 12th of October, in St. John's Church, near Hudson, Ind, Rev. H. Bair, pastor, eight persons were added to the church, by the rite of confirmation. F.

PHILADELPHIA TRACT AND MISSION SOCIETY.

A meeting of an unusually interesting character, under the auspices of the Philadelphia Tract and Mission Society, was held at the West Spruce Street Presbyterian Church, Rev. W. P. Breed, pastor, on Sunday evening, the 19th instant.

In the absence of the pastor, George Junkin, Esq., presided. The nature and results of the Society's work, and its relations to that of the Church, were set forth in addresses that were clear, brief, and to the point. So long as this Society continues to present its claims for recognition by our churches in the manner now being done, it cannot fail to accomplish the purpose

Its work is shown to be of the most practical kind supplementing that of the Church in a way that, as it is now constituted, is not, and cannot be done by any other instrumentality.

Meetings such as the above are beneficial not alone to the Society, but react upon the particular church in a manner so manifest as not to require mention

A similar meeting should be held in every evangelical church of our city.

ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

12 copies,	$0.60
50 "	2 35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of ten cents in postage stamps.

GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail.

Married.

At St. Clairsville, Bedford Co., Pa., Oct. 28th, 1879 by Rev. D. N. Dittmar, Job M. Wendel to Emma E. Ickes, both of Oakshade, Bedford Co., Pa.

Oct. 23d, 1879, at the Reformed parsonage, Idaho, Pa., by Rev. Alpha K. Kline, Mr. John Hoffman, of Eddyville, Armstrong Co., Pa., to Mrs. Elizabeth Bush, of Delmont, Pa.

On the 23d of Oct., 1879, at Turbutville, Northumberland Co., Pa., by Rev. Z. A. Yearick, Mr. Martin L. Smith of Turbutville, to Miss Emma S. M. Stamm, of Washingtonville, Montour Co., Pa.

On the 30th of Sept., at the residence of the bride's parents, by Rev. John P. Stein, Mr. Harry H. Kleinert, of Mount Carbon, to Miss Lucy A., only daughter of Mr. O. J. Aregood, of Pottsville, Pa.

On the 21st of Oct., at the residence of the bride's parents, by Rev. John P. Stein, Mr. Charles R. Allison, of Port Carbon, to Miss Amanda E., eldest daughter of Mr. J. W. White, of Pottsville, Pa.

Acknowledgments.

FOREIGN MISSIONS.

Recd at Harrisburg, Pa, Rev Dr Willers, Fayette, N Y,	$8 19
S S Convention, Mercersburg Classes, Rev Deatrick, Treas,	5 85
Zionsville Miss Soc, Lehigh Co, Pa, pastor, Eli Keller,	15 00
Ref ch, Martinsburg, W Va, D M Kilmer, Treas,	10 76
Weymer Miss Soc, Hagerstown, Md, W H McArdell, Treas,	10 00

RUDOLPH F. KELKER, Treas. For. Missions.

ORPHAN HOME, BUTLER, PA.

Recd two pigs, per Rev C A Limberg, no est.	
" from Rel'd S S, Orsville, Ohio, 15 copies Harbaugh hymn books, per Rev Strassner, no est.	
from M. West Prospect, Pa, 2½ bus wheat, no est.	
from Eddie and Ida Jeffries, Anamosa, Iowa, Cash,	$1 00
from Mrs Kate Heines, Anamosa, Iowa, Cash,	1 00
from W R Barnhart, Millerstown, Pa, Cash,	2 00
" a friend, Brady's Bend, per Rev Limberg, Cash,	1 00
from Germantown S S, Ohio, per Rev P C Prugh, Cash,	2 50

T. F. STAUFFER, Supt.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Recd from a Friend of the Orphans—Reading,	$5 00
from Charity, Reading, Pa,	5 00
" Gertrude Lotz, Phila, Pa,	5 00
" First Ch, Pottsville, Rev C Baum,	15 00
" Tulpehocken Cong, C H Leinbach, D D,	1 00
" Ref Ch & S Sch, Cressona, Rev J P Stein,	40 00
from Joseph Young, Esq, Allentown,	50 00
" Mrs. Catharine Smith, Reading,	5 00
" Lime Kiln S Sch, Northampton Co, Rev A B Koplin,	4 74
	$130 74

D. B. ALBRIGHT.

HOME MISSIONS.

Recd per Rev Wm M Deatrick, Treas, from Friends' Cove charge, 15.00; Greenfield charge, 3.00,	$18.00
per Rev A C Geary, pastor of Mt. Moriah, Md, charge, Commun. Alms,	16 60
per E J Santee, Treas of Christ Ref Ch, Ph, Harvest Festival collection,	25 91
per Rev H Mosser, Treas, from S S First Ref Ch, Lebanon, 50.00; from same, 25.00,	75 00
per D B Mauger, Treas, from Rev C Z Weiser, D D, 201.49; Rev L K Evans, 64.43; Rev A L Dechant, 71.00; Rev L J Mayer, 59.90; Rev Eli Keller, 40 00; Rev F J Mohr, 10.00; Rev S M K Huber, 65.00,	511 82
per Rev W H H Snyder, from First Ref chg, Harrisburg,	54 30
per Dr I Lefever, from Second Reformed Ch, Harrisburg,	5 81
per W H McCardell, Treas of the Weymer Missionary Society of Hagerstown cong,	30 00
per Rev J Kretzing, from Bloomfield charge	20.00
per W A Wilt Treas, from Sulphur Springs ch,	12 00
	$769 44

WM. H. SEIBERT, Treas.

BENEFICIARY EDUCATION.

Received from Christ Ref Church, Philadelphia, per E I Santee, Treas., Communion collection,	$19.71

SAM'L R. FISHER, *Treas.*

LETTER LIST.

Alspach, Rev J W, Ault, Rev J, Ayer, N W & Son, (2), Apple, Rev J H.

Baltozer, J P, Binkley, H K, Bair, Rev H, Baughman, W, Brendle, Rev D F, (3), Bridenbaugh, Prof P H, Bartholomew, Rev A R, Bachman, Rev M, Bates, Rev W H, Bridenbaugh, Rev S R, Barkley, Rev T J, Brown, Z T.

Cornman, Rev W O.

Deatrick, W W, Dieffenbacher, Rev C R, (2), Dohner, J B, DeLong, J F, Dye, P E.

Engle, Rev W G, Elder, I S, Evans, Rev J M.

Fouse, Rev D S, Fisher, A S, Fisher, Rev S R, Firor, J L.

Garley, Rev G D, Groh, Rev W H, Glaze, J, Ger Pub House, Green, F F, Gast, Rev Dr F A.

Hiester, Rev J E, (2), Hoffman, Rev H, (2), Huber, Rev T A, Hahn, Rev F B, Hoffmeier, Rev H W, Humphreys, D, (2), Hawley, J G, Hartzel, Rev G P.

Irvine, W M, Imler, E W.

Jamesen, Rev R. Johnson, Rev J O.

Krebs, Rev W E, Koch, T, Kehm, Rev J, Kohler, Rev P S, Kohler, Rev S S, Kimler, A C, Kerschner, Rev J B, Keller, Rev H.

Leader, J, Leiby, E B, Lawfer, W R, Leinbach, J B, Love, Rev J W, Loos, Rev I K, Lerch, Rev J V.

Mickley, Mrs P, Miller, Rev J K, (3), Miller, D, Moses, Miss M, Masenheimer, A M, Mease, Rev Dr S.

Pilgram, Rev F, Peters, Rev L P, (2), Pontius, Rev J W.

Rupp, Rev W, Ramsam, S, Roth, Rev G, Radel, G W, Roth, J B, Rupley, Rev F A.

Swander, Rev J I, Stahr, Rev I S, Snyder, Rev G W, Shope, E J, Shannon, D M B, Shuey, Rev D B, Stewart, Rev W I, Scheffey, A M, Smith, Rev M A, (2), Schwalm, A A, Santee, Dr E I, Sechler, Rev J H, Souder, Rev J M,

Truxal, Rev A E, (2), Thomas, G S, Titzel, G W, Tobias, Rev T C.

Wolff, Rev S, (2), Whitmer, Rev A C, Weiand, Prof C S, Weiss, Rev B, Will, A, Wiend, C W, Wirt, H.

Yearick, Rev Z A.

Zuercher, M E, Ziegler, G M, Zehring, Rev J D.

THE MARKETS.

Philadelphia, Nov. 1, 1879.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$3.25@3.75
	" Extra Family	5.75@6.75
	" Fancy	7.25@7.50
	Rye	5 50@6.00
	Corn meal	2.75@2.80
	Buckwheat meal	2.50@2.75
GRAIN.	Wheat, White	1.37@1.40
	" Red	1.32@1.35
	Rye	90@92
	Corn, Yellow	60@62
	" White	51@56
	Oats	43@45
	Barley two rowed	80@90
	Barley Malt, two rowed	80@90
GROCERIES.	Sugar, Cuba	8@8¼
	" Refined cut loaf	9¾@10¼
	" " crushed	9½@10¼
	" " powdered	9½@10¼
	" " granulated	9@10⅜
	" " A	10@10¼
	Coffee, Rio gold	16@17½
	" Maracaibo gold	14@20
	" Laguayra gold	14@17
	" Java gold	21@23
PROVISIONS.	Mess Pork	12.00@12 25
	Dried Beef	12@13
	Sugar cured Hams	9@10
	Lard	7@7¾
	Butter, Roll extra	23@25
	Butter, Roll Common	20@22
	Prints, extra	32@35
	" " Common	26@30
	" Grease	8@8½
	Eggs	22@23
SEEDS.	Clover, per 100lbs	9.13@9.50
	Timothy per bushel	2.25@2.50
	Flax " "	1.36@1.38
PLASTER.	White	3.00@3.25
	Blue	2.50@3.00

NO SAFER REMEDY can be had for Coughs and Colds or any trouble of the throat, than "*Brown's Bronchial Troches.*" Imitations are offered for sale, many of which are injurious. The genuine Bronchial Troches are sold *only in boxes.*

BAKER'S BROMA. An excellent food for invalids, is very desirable for children and unrivalled in delicacy and aroma. Your grocer will obtain it for you.

MOTHERS, make your children happy, buy them each a pair of Sellers & Co.'s Celebrated Protection Toe Shoes. The only place they can be bought is of the manufacturers, Sellers & Co., 636 Arch Street, Phila.

Youth's Department.

THE BABY'S PICTURE.

"We must carry our beautiful baby to town,
Some day, when the weather is fair," we said,
"We must dress him up in his prettiest gown,
And wave his hair on the top of his head;
For all his cousins, and all his aunts,
And both his grandmothers proud and dear,
Declare it is shameful and every way blameful,
To have had no picture of him this year."

He was three months old, when we took him before,
And he lay like a lamb on his mamma's lap,
And the darling now has a twelve month more
Of bewildering graces from sock to cap.
Just look at his dear little laughing face,
At the rosebud mouth, at the violet eyes—
Why, the photograph-taker, that vanity shaker,
Will think this time, we have brought him a prize!

We carried our child to the town one day,
The skies were soft, and the air was cool,
We robed him richly in fine array—
Ribbons and laces, and Swiss, and tulle.
He looked like a prince in the artist's chair,
Sitting erect, and brave, and grand,
With a big red apple, he scarce could grapple,
Held close in the palm of one dimpled hand.

"He is taking it now!" We held our breath!
We furtively peeped from behind the screen!
"What a pose!" we whispered, then still as death
Waited—and baby was all serene
Till the critical moment, when, behold,
The sun was catching that lovely look,
Such a terrible roar it shook the floor!
And *that* was the picture the swift sun took:

A wrinkled face, and close shut eyes,
And a mouth that's opened so very wide,
That our dear little sister, sibyl-wise,
Declares she can see the cry inside.
Aunts and cousins and grandmothers dear,
Haven't got over their anger yet;
But we thought it was funny, and paid our money,
For that strange phase of our precious pet.

Ah! children, older than baby, think,
Dear little children blithe and sweet,
With your curls of gold, and your cheeks of pink,
And your naughty tempers sudden and fleet—
What an awful thing it would be for you
If an artist should happen along some day,
And observing the pouting, the frown, or the flouting,
Should take a picture of you, that way!

—*Margaret E. Sangster, in November Wide Awake.*

SOME CURIOUS BUILDERS.

Some curious little workers are found in South America, and go by the name of oven birds, because they build houses or nests in the shape of a dome, with an entrance at the side, looking almost exactly like ovens. They use clay, grass and other plants, for material. As they make the walls an inch thick, the structures, when dried in the sun, are very firm and strong. The architect divides this house into two separate rooms by means of a partition reaching almost to the top. In the inner room they make a bed of feathers and soft grasses, on which they deposit their eggs, generally four in number. The bird takes no pains to conceal its nest, but builds it in open sight on the leafless branch of a tree, or upon a fence, or within a barn or other building. The traveler in Brazil sees these nests on the tops of telegraph posts, and at the entrance to gentlemen's country-seats, looking always "like carved round blocks of wood," designed for ornament.

The bright and beautiful Baltimore oriole, found all over our own country, and to some distance both north and south of it, constructs a wonderful nest. It is shaped like a purse,—six or seven inches long, and three or four inches wide,—and is made of flax, hair, wool and vegetable fibres. These are matted together until they have become about as thick as felt. The nest is sowed with strong stitches of horsehair; single horsehairs used in this way being sometimes two feet long. When the bird is near dwelling-houses, it sometimes snatches up thread to use instead of the horsehair, and seamstresses need to keep watch over their work-basket when the oriole is abroad, for it will seize not only thread in bunches, but skeins of silk and loose strings, to use in its nest-building. The female bird appears to do most of the work of building the nest, the male bird collecting the material for her. Sometimes the husband brings home hair or other things that do not suit the little wife, and she casts them aside, and sends him off again for something better. At the bottom of the nest, a quantity of soft things, like cow's hair, is placed, to make a warm, soft bed. The curious nest is hung fearlessly upon a garden tree, the bird having no dread of human neighbors; and, indeed, the little creature should be protected and cherished, since, aside from its great beauty and pleasant song, it feeds upon caterpillars and other insects that are a nuisance in farms and gardens. The Baltimore oriole derives its name from the fact that its main colors, black and orange, were the colors of Lord Baltimore, who founded Maryland. The bird is also sometimes called golden robin and fire-bird, as it has scarlet on its breast. It lays five eggs, whitish-pink, with spots and bars of purple.

The tailor bird of India is a small bird with short wings and long tail. It is a plain-looking bird of a pale brown color, with some white on its feathers, but it is very wonderful as a nest-builder. It constructs its nest by taking two leaves at the end of a twig and sewing them together at their edges, using its bill for a needle, and vegetable fibres with knots to keep them from slipping through the leaf, for thread. Occasionally it makes its nest of one large leaf, by sewing the edges together; and it draws the stalk end of the leaf over the nest so as to make an awning, that protects it from the sun and rain. Inside, the nest is lined with cotton, silky grass, vegetable fibres, and sometimes a few feathers; and it is made at the very end of a long branch, where it will be out of the way of snakes, monkeys and other unfriendly intruders.

The satin bower-bird of Australia belongs to the starling family. It is a beautiful little creature. The plumage of the male is of a glossy, satin-like purple; that of the female is of an olive-green color. It is very remarkable for the bowers or arbors that it constructs. Some one who has seen them calls them bowers, or playing-places, and says:

"They are usually placed under the shelter of the branches of some over-hanging tree in the most retired part of the forest. They differ considerably in size, some being larger, while others are much smaller. The base consists of an exterior and rather convex platform of sticks, firmly interwoven, on the center of which the bower itself is built. This bower, like the platform on which it is placed, and with which it is interwoven, is formed of sticks and twigs, but of a more slender and flexible description, the tips of the wings being so arranged as to curve inwards and nearly meet at the top. In the interior of the bower, the materials are so placed that the forks of the twigs are always presented outwards, by which arrangement not the slightest obstruction is offered to the passage of the birds. For what purpose these curious bowers are made is not yet, perhaps, fully understood. They are certainly not used as nests, but as places of resort for many individuals of both sexes, who, when there assembled, run through and round the bower in a sportive and playful manner, and that so frequently that it is seldom deserted. The interest of this curious bower is much enhanced by the manner in which it is decorated at and near the entrance, with the most gayly-colored articles that can be collected, such as the blue tail-feathers of the Rose Hill and Lory parrots, bleached bones, the shells of snails, etc. Some of the feathers are stuck in among the twigs, while others, with the bones and shells, are strewed about near the entrance."

These satin bower-birds have a habit of pilfering whatever they fancy, and have been known to carry off an old tobacco pipe, blue cotton rags, and even such a formidable weapon as a stone tomahawk. Some of their bowers are kept in the British Museum, and at the Zoological Gardens the sportive bird may be seen running through its bower with a loud cry, or arranging the twigs at the entrance. It will not breed unless at liberty, but thrives quite well, and makes its bowers even in captivity.

The fairy martin, found in Australia, is a very interesting and curious architect. It makes a nest that is shaped like an oil-flask, with the mouth below, and builds it out of mud and clay, which it kneads in its beak at a distance, and brings to the nest all ready for use. Six or seven birds work on one nest, one acting as architect, while the others bring the material. Apparently, hot water prevents them from kneading the clay just right, for they work only mornings and evenings, except on wet days, when they continue their labors at midday. The exterior of the nest is rough, but the inside is smooth and carefully lined with feathers and fine grass. The fairy seems to have no rule about the place of its nest—following the fancy of the moment—but it must have fresh water near, and not be within twenty miles of the sea. Sometimes it builds its curious, bottle-like nest within a decayed tree; and sometimes upon the face of a steep rock hundreds of nests will be built close together, but without the slightest approach to order; and sometimes it will make a regular row of nests under the eaves of a house.—*Youth's Companion.*

BEHAVIOUR AT A PARTY.

You must not think too much about having a good time yourself; help others to have one, and the good time will come to you of itself. Enter with spirit into the amusements provided for the occasion; you are there to do your part towards making the evenings pleasant and cheerful. Do not insist upon having your own way in playing games or any of the pastimes proposed; the sooner you learn to give up to the wishes of others the better for you, and the happier time you will have. Selfish boys and girls seldom enjoy themselves, and never allow others to. The best rule for behaving, after all, is to try to adapt yourself to the condition of time, place, and company; and manners mean just this: thoughtful consideration for others courteously expressed. Try not to be the last one away."

A DEADLY SERPENT.

Some time ago a party of sailors visited the Zoological Gardens. One of them, excited by the liquor he had taken, and as an act of bravado to his companions, took hold of a deadly serpent. He held it up, having seized it by the nape of the neck in such a way that it could not sting him. As he held it, the snake, unobserved by him, coiled itself round his arm, and at length it got a firm grasp and wound tighter and tighter, so that he was unable to detach it. As the pressure of the snake increased the danger grew, and at length the sailor was unable to maintain his hold on the head of the venomous reptile and was compelled to loose it. What did the snake do then? It turned around and stung him, and he died. So it is with the appetite for strong drink. We can control it at first, but in a little while it controls us. We can hold its influences in our grasp for a while, so that it shall be powerless; but afterward "it biteth like a serpent and stingeth like an adder."

MORE ABOUT SPIDERS.

Mrs. Mary Treat, of Southern New Jersey, known for her investigations into the habits of the slave-making ants, has lately paid attention to a nest-building spider, which has recently been described as a new species by Dr. M'Cook as *Tarantula tigrina.* In Mrs. Treat's garden many burrowing spiders build open tubes lined with silk, and having little projecting rims of sticks and leaves firmly held together by silk web, which keeps the sand and *debris* from falling into the tubes. One large female had her nest in a bed of moss beneath an oak tree, only a few feet from the house. Her body was nearly black and quite hairy; her legs were gray and black, striped after the fashion of a tiger. She was frequently visited by Mrs. Treat, and for several days used to disappear at once within her den; but in time she became more familiar, and would allow her visitor to sit near her, and from her would take water, of which she would drink long draughts. Sugar to attract the flies was placed near the door of her nest. She would stand perfectly motionless while flies alighted on it; then, fixing her eyes on one that suited her taste, she would spring upon it like a flash and disappear within her den to make her meal. In August the male spiders were to be seen bounding over the grass and flowers, making long strides so as almost to seem as if flying; with longer legs than the female, they have genteeler bodies, which are of a yellow color with dashes of dark brown. In the following April the female had added to her nest a little upper room, in which was a window, and she had a cocoon of eggs attached to her spinneret, and when the sun shone she would put herself in a position to let the cocoon rest against the window.

WHICH LOVED BEST?

"I love you, mother," said little John:
Then forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you, mother," said Rosy Nell,
"I love you better than tongue can tell."
Then she teased and pouted full half a day,
Till her mother rejoiced when she left to play.

"I love you, mother," said Little Fan;
"To-day I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.

Then, stepping softly, she brought the broom
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them loved her best?

MILITARY PEDESTRIANISM.

Among the most famous of the world's walking matches are some of those recorded in military history, where the obstacles of heavy burdens and difficult ground were added to those of time and space. The march of the heavily-armed Spartans in 490 B. C., from Lacedæmon to Marathon, covering 150 miles of almost roadless country in three days, would have earned high commendation in an age of sporting papers. The Consul Nero's march to the Metaurus, to surprise the Carthaginians, (201 B. C.) lasted two days and a night, with the slightest possible intermission, the soldiers taking food from the hand of the country people, and eating it as they went. Hannibal's retreat from Zama upon Carthage brought him to Andrumetum, sixty-three miles distant, between dawn and nightfall, the pursuing Romans accomplishing the same distance in even less time. Cæsar's Tenth Legion achieved a parallel feat in Gaul, while in heavy marching order. The Bernese Swiss when summoned to aid those of Soleure in repelling an invasion, are said to have answered the call so promptly that the newly-baked loaves which they carried with them were barely cold on arrival. Frederick the Great, on the hottest day of the terrible summer of 1760, had a kind of race with Marshal Dunn for the occupation of an important post, both armies making such speed that 200 Prussians and 300 Austrians dropped dead on the line of march from sheer exhaustion. Frederick's younger brother, Henry, during the same war, marched for fifty hours, with only three intervening halts. Napoleon's "Old Guard" repeatedly made sixty miles in a day during the great campaign of 1813; and one of the Russian regiments in Central Asia is stated, on good authority, to have accomplished seventy-eight. The similar exploits achieved during the Indian mutiny of 1857, and the American Civil War of 1861–'5, are too well known to need repetition.—*Our Own Home.*

VISIT TO A PIN FACTORY.

The pin machine is one of the closest approaches that mechanics have made to the dexterity of the human hand. A small machine about the height and size of a lady's sewing machine, only stronger, stands before you. On the back side a light belt descends from the long shaft at the ceiling, that drives all the machines ranged in rows on the floor. On the left side of our machine hangs on a peg a small reel of wire, that has been straightened by running through a compound system of small rollers.

This wire descends, and the end of it enters the machine. It pulls it in and bites it off by inches, incessantly, one hundred and forty bites to a minute. Just as it seizes each bite, a little hammer, with a concave face, hits the end of three taps, and "upsets" it to a head, while it grips it in a countersunk hole between its teeth. With an outward thrust of its tongue, it then lays the pin sideways in a little groove across the rim of a small wheel that slowly revolves just under its nose. By the external pressure of a stationary hoop, these pins roll in their places, as they are carried under two series of small files, three in each. These files grow finer toward the end of the series. They lie at a slight inclination on the points of the pins, and by a series of cams, levers and springs, are made to play "like lightning." Thus the pins are pointed and dropped in a little shower into a box.

Twenty-eight pounds of pins is a day's work for one of these jerking little automatons. Forty machines on this floor make five hundred and sixty lbs. daily. These are then polished. Two very intelligent machines reject every crooked pin, even the slightest irregularity of form being detected.

Another automaton assorts half a dozen lengths in as many different boxes, all at once, and unerringly, when a careless operator has mixed the contents of boxes from various machines. Lastly, a perfect genius of a machine hangs the pin by the head, in an inclined platform, through as many "slots" as there are pins in a row on the papers. These slots converge into the exact space, spanning the length of a row. Under them runs the strip of pin paper. A handlike part of the machine catches one pin from each of the slots as it falls, and by one movement sticks them all through two corrugated edges in the paper, from which they are to be picked from taper fingers in boudoirs, and all sorts of human fingers in all sorts of human circumstances. Thus you have its genesis.

"'Tall and slender, straight and thin,
Pretty, little, useful pin.'"

—*Evening Post.*

He that rules the universe, guides a sparrow, numbers thy hairs, takes interest in all thy concerns, and gives Himself to be thy portion.

Pleasantries.

"I never argy agin a success. When I see a rattlesnaik's head sticking out of a hole, I bear off to the left and say to miself that hole belongs to that snaik."
—*Josh Billings.*

What a feeling of relief comes over a woman as she enters a church and discovers that her neighbor's wife has the same feather on her summer hat that she wore all last season.

A subscriber to a Southwestern newspaper died recently, leaving a four-years subscription unpaid. The editor appeared at the grave and deposited in the coffin a palm-leaf fan, a linen coat, and a thermometer.

A French lady, who was an "adopted" member of a famous military corps, when a cigar was lighted in her presence, with the remark, "I suppose they smoke in your regiment," said, "Yes, but not in my company."

A waxwork figure of Franklin, on exhibition in France, is labeled: "Franklin, inventor of electricity. . . This savant after having made seven voyages around the world, died on the Sandwich Islands and was devoured by savages, of whom not a single fragment was ever recovered.

Old Lady (on donkey): "Boy, boy, isn't this very dangerous?" *Boy:* "Wery dangerous, indeed, marm. There was a lady a-ridin' up here last year, and the donkey fell, and the lady was chucked over the cliff and killed." *Old Lady:* "Good gracious! Was the donkey killed, too?" *Boy:* "No, marm. That's the werry donkey."

Boston has a Phiscognoscosphocraphy Society. The motto of the Phiscogonoscosphocraphickers is "Brevity is the soul of wit," and Phiscognoscosphocraphy is a specimen of it. If the Phiscognoscosphocraphicites were to start a paper called the Phiscognoscosphocrapher, the editor would doubtless call his brief paragraphs "Phiscognoscosphocraphicalities."

Sunday-School Department.

SCRIPTURE LESSONS.

NOVEMBER 16, LESSON 46. 1879.

Second Sunday before Advent.—Genesis XXVIII. 10-22.

JACOB'S VISION.

10. And Jacob went out from Beer-sheba, and went toward Haran.
11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.
12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.
13. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;
14. And thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.
15. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.
16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.
17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.
18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.
19. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.
20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
21. So that I come again to my father's house in peace; then shall the Lord be my God:
22. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

NOTES.—The fortunes of Isaac were in many respects similar to those which befell his father, Abraham. He died at Hebron, aged 180 years (Gen. xxxv. 27, 28). His son, Jacob, after having secured the honor of the birth right, likewise obtained his father's dying blessing, after a singular manner. Esau hated his brother Jacob. In his seventy-eighth year, Jacob was sent to Padan-aram—the original dwelling-place of Abraham—to seek a wife for himself, from among his kindred. On his journey thither, God appeared to him in a dream, at Beth-el.

VERSE 10. *Beer-sheba* lies in the southernmost part of Canaan, as we learned before, where Abraham sojourned. Its name signifies *the well of the oath*—from the covenant formed by Jacob's grandfather and Abimelech (chap. xxi. 22-31). *Haran* is in Mesopotamia, or Padan-aram, near the river Euphrates, whither Abraham went from Ur in Chaldæa. See chaps. xxiv. 10; xxv. 20; xxvii. 43.

VERSE 11. *A certain place.* This was near *Luz* (ver. 19)—*an almond tree*—from a number of such trees growing in this region. Not having quite reached the city before nightfall, when the gates were closed—the distance between Beer-sheba and Luz being 48 miles—he probably lodged on the open field adjoining. *He took of the stones.* From verse 18 we find his pillow to have been *one stone* only.

VERSE 12. *And he dreamed.* In other words, he had a vision excited in his soul by the direct influence of the Spirit of God, during his sleep. *A ladder.* Perhaps it was a series or flight of steps. The peculiarity of its construction was, that its foot rested *upon the earth*, whilst its *top reached to heaven*, by which the *union* of the two worlds is taught—the oneness between God and man. *Behold, the angels of God*—heavenly messengers—passed upward and underward on it. Mark, that the angels are made to ascend first *before* they descend. This plainly teaches that in some way God will open the heavens and lodge upon the earth, or in man, a divine life, by means of which the intercourse between the lower and upper worlds is to be carried forward. What it meant to teach Jacob, our Lord Himself tells us, in His remarkable speech to Nathanael (John i. 51). He is that ladder—the WAY (John xiv. 6) by which God comes to man (or *descends*), in order that men may go the Father (or *ascend*). The "vision of Jacob's ladder," then, is a type of Christ.

VERSES 13-15. *Behold the Lord stood above it.* Christ Himself stood over the way, confirming to Jacob the blessing already promised to his grandfather and father, Abraham and Isaac, and which his father had invoked upon his head (vers. 3, 4). *Thy seed shall be as the dust of the earth*—exceedingly numerous *And in thy seed shall all the families of the earth be blessed*—Jesus shall be born of thy seed—the Saviour of mankind. *And I am with thee*, etc. Here Jacob receives the assurance that God's special providence is to attend him in all his wanderings, as well as his descendants in their entire history, *until* the Messiah should be born of his race, and the gospel plan of redemption proclaimed to the world. Every word of promise was made true to the letter.

VERSE 16. *Surely, the Lord is in this place; and I knew it not.* He now recollects, that his grandfather had already held intimate communion with Jehovah in this very place (chaps. xii. 8; xiii. 3, 4). All the sacred traditions of the spot became living in his mind, and he knew it again as a consecrated place indeed.

VERSE 17. *How dreadful is this place!* The nocturnal vision of the ladder, the angels and the divine glory covering all, filled his soul with awe. *This is none other but the house of God—the gate of heaven.* Perhaps the kingdom of God, the Church of Jesus Christ, stood before him as the city of God, in a picture. St. John was favored with such an exhibition (Rev. xxi. 2, 3). The opened heavens may have been seen by him, too, as St. Stephen witnessed them (Acts vii. 56).

VERSE 18. *And Jacob—took the stone and set it up for a pillar.* He placed the stone upright, that it might stand as a monument. Anointing it with oil was an act of consecration. This stone with its unction was symbolical of the setting apart of this spot for all future time—until Christ came, who was to establish a way of constant intercourse between earth and heaven everywhere.

VERSE 19. *Beth-el.* The name signifies *the house of God*—God's dwelling-place.

VERSES 20-22. *Vowed a vow.* A solemn promise, or covenant made with God, was now made by Jacob, which concerned not so much himself as his posterity, or the *Jewish nation.* The promises made to him by Jehovah (vs. 13, 14) seem to be uppermost in his mind. If then God shall verify these prophecies in reference to his descendants, he solemnly binds them to build a "house of God," another *Beth-el*—the temple—a vision of which had been shown him now. His own personal history, of which he speaks directly, was typical of the journeyings of his posterity, and of their final arrival in Canaan—the home of peace. *I will surely give the tenth unto Thee.* This, too, was prophetical of the *tithing system*—devoting the tenth part—by which the whole temple worship was sustained in Jerusalem. *And this stone.* So far as his utterance pertained to himself, the sense is: "Should I be preserved to return in safety, I shall worship God here." And this he did. He here builded an altar, anointed it with oil, and poured a drink-offering thereon (chap. xxv. 7 and 14).

NOTE.—For a religious and practical use of this narrative, or the vision of Jacob's ladder, it is only necessary to think of Christ. Through Him our souls *ascend*, in prayer and the various means of worship; and through Him the grace of God *descends*, in the sacraments and the various sacramental acts.

THE CHRISTIAN LIFE.

The religion of the moralist is of the world, and so differs from that of the Pharisee. It is also *in* the world, and so differs from that of the monk. The Pharisee says, "I will hold the two lives entirely separate." The monk says, "I will perform the duties of the religious life alone." The moralist says, "I will perform those of the daily life alone." The Christian says, "While the religious life and the worldly life do not exclude each other, the most important is the religious life; and it is only rightly conducted when it elevates the conduct of the daily life;" when with the apostle it can say, "The life that I now live in the flesh I live by the faith of the Son of God." He whose life is thus conducted lives his daily life by his religious life. The latter guides the former. His faith determines his daily walk. His Christianity furnishes both the purpose and conduct of his whole course of action.

UNBELIEVERS NOT ALL ALIKE.

The mistake is very generally committed of confounding all unbelievers together under one class. There are, in fact, several classes of them. There are those who, from a dislike to the moral restraints of the Bible, do not wish to be convinced. There are those who have conceived a prejudice against revealed truth from what they see in its normal adherents. There are others to whom doubt is a natural propensity, whose minds are formed to see objections rather than proofs. Others again, *covet* the reputation of doubters, because it gratifies their pride or their vanity. There are also honest, simple-minded inquirers after truth, persons open to conviction, to whom doubt is a source of distress. All these kinds of unbelievers—and perhaps there are others—require different modes of treatment. For our present purpose it is sufficient to divide them into two classes: those who are unwilling to be convinced, and those who are willing. The first are not so much the subjects of argument as of expostulation and prayer. They are to be dealt with as ordinary evil-doers, whose great requirement is a change of inclination. Harm is often done by entering into controversy with such persons.—*B. P. Pratten.*

WORKING FOR GOOD.

It is only in the Word of God that we learn to consider affliction as a blessing. The utmost which the most refined philosophy can effect is to remove from our sorrows that which is imaginary, to divert the attention from the cause of distress, and to produce a sullen and stoical resignation more like despair than hope. The religion of the gospel grapples with the evil itself, overcomes it, and transforms it into a blessing. It is by no means included in the promises made to true Christians that they shall be exempt from suffering. On the contrary, chastisement forms a necessary part of that paternal discipline by which our heavenly Father fits His children for their eternal rest in glory. The Psalmist asserts the blessedness of the man who is chastened by the Lord, with this qualification, as necessary to constitute it a blessing, that he is also instructed in divine truth. By this we understand that the influence of chastisement is not physical; that mere suffering has no inherent efficacy; but that the afflictions of this life are, in the hand of God, instrumental in impressing Divine truth upon the heart, awakening the attention of the believer to the consideration of his own character and situation, the promises of the gospel and the rewards of heaven. The child of God is assured that all things work together for his good; in this is plainly included the pledge, that chastisement and affliction shall eventually prove a blessing; and this is verified by the experience of the whole Church.—*J. W. Alexander.*

I may faint and be weary, but my God cannot. I may alter and fluctuate, as to my frames; but my Redeemer is unchangeably the same. I might utterly fail and come to nothing if left to myself; but I cannot be so left to myself, for the Spirit of Truth hath said, "I will never leave thee nor forsake thee."

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The reduction here announced in the price of ***The Sunday School Times*** puts that paper within the reach of every Sunday-school in the land. It now becomes, unquestionably, the cheapest weekly paper of its size and character in the United States. It gives 832 large pages (11x16 inches) of reading matter a year, or over eight pages for a cent at its lowest club rate. It costs less than two cents a week for each member of a club of twenty or more persons. Schools that have been taking other publications because the club rates of The Sunday School Times were higher than they could afford, will not be slow to appreciate these new prices. The lowest rate heretofore for a club of less than thirty copies has been $1.90 for each paper. Now the price for twenty copies, or over, is $1.00 for each paper. The reduction is a bold one, and even the present large circulation does not warrant it, but the change is desirable for the due extension of its field, and the necessary increased circulation is *sure to come.* Lower prices do not mean a poorer paper, or less of it,—on the contrary, it is purposed to make the paper better than ever before in all of its departments.

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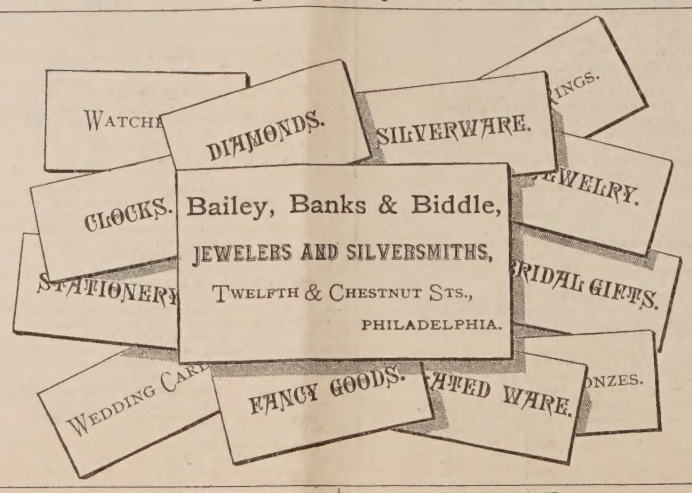

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General News.

HOME.

The native population of New York exceeds the foreign by about 125,000.

At Memphis on the 1st inst. the thermometer had fallen to 37°. No cases of fever had been reported since Thursday. The newspapers published there have commenced their issues, and business has been resumed.

Newark, Oct 30.—The Episcopal Convention of Northern New Jersey elected Dr. Thomas A. Starkey, of Patterson, on the seventh ballot to take the place of Bishop Odenheimer deceased. The election was made unanimous.

The library building reared at Roanoke College, in memory of Rev. David T. Bittle, D. D, was formally opened on the 17th ult. Pof. Wells made the memorial discourse, and Dr. C. P. Krauth of this city made an address on "The Library."

Pittsburgh, Oct 30.—A fire broke out at Parker on the Allegheny Valley Railroad, about 3 o'clock this morning, and it proved to be one of the most disastrous that has ever occurred in that vicinity.

Sixty-five houses in the business part of the town were totally destroyed. Particulars have not yet been received. The Standard Oil Company's offices escaped, but their business will be deranged at that point for several days.

Saturday's papers chronicled the death of three men, noted in the political, military and literary history of our country. Hon. Zachariah Chandler, United States Senator from Michigan, was found dead in his bed in his room at a Chicago hotel on the morning of that day. General Joseph Hooker died of apoplexy at Garden City, Long Island, on Friday evening, and Jacob Abbott, known as a voluminous and popular author of books on religious and miscellaneous subjects, died at his country residence in Maine, on the same day.

FOREIGN.

England has informed Russia that British influence must dominate in the affairs of Afghanistan.

The Christian Reformed Church of the Netherlands, which was formed in 1834, as a protest against the rationalizing tendencies in the Reformed Church of Holland, has now 300 ministers and 350 congregations.

A bill for the abolition of slavery in Cuba, to be presented to the Cortes, provides that slaves shall be liberated gradually, according to age, until 1890, when all are to be freed. From 1880 $100,000 will be added each year to the Cuban budget for defraying the expense. $350 will be paid the owner for each slave.

Athens, Nov. 1.—King George, in his speech at the opening of the Chamber of Deputies, said that negotiations were progressing between Greece and Turkey, aided by the cooperation of Europe, and were shortly expected to terminate favorably. A peaceful solution, he said, would be advantageous to both countries, but it was necessary in order to maintain the army in an effective condition to continue military preparations, because strength greatly regulated the relations between nations. Bills will be presented concerning the army and navy.

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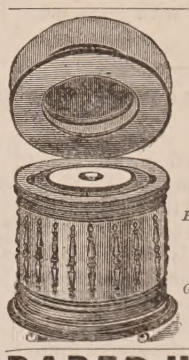

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